

THE  
ORIENTAL COLLECTIONS:

CONSISTING OF

ORIGINAL ESSAYS AND DISSERTATIONS,  
TRANSLATIONS AND MISCELLANEOUS PAPERS;

ILLUSTRATING

*THE HISTORY AND ANTIQUITIES, THE ARTS,  
SCIENCES, AND LITERATURE,*

OF

ASIA.

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VOL. II.

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THE  
ORIENTAL COLLECTIONS

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VOL. II.

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ORIENTAL COLLECTIONS.

1798.

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*The Oriental Emigration of the Hibernian  
Druids proved from their Knowledge in Astro-  
nomy, collated with that of the Indians and  
Chaldeans—From Fragments of Irish MSS.  
By Lieutenant-General VALLANCEY, L. L. D.  
F. R. S. M. R. I. A. &c.*

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*Hæc omnia nostris temporibus completa sunt, tunc cum ædes sacras solo æquari, ac  
funditus subverti, sacros divinarum scripturarum libros, in medio foro concremari, oculis  
nostris vidimus* EUSEB. l. 8

Le meilleur moyen de decouvrir l'origine d'une nation est de suivre en remontant les  
traces de sa langue comparee a celles des peuples avec qui la tradition des faits nous ap-  
prend que ce peuple a eu quelque rapport (PRESID DE BROSSES)

FROM the fragments of mythology and astronomy, from similarity  
of language, in physical, metaphysical, and astronomical terms, which  
we shall produce in this essay, there is the strongest reason to believe,

that the ancient inhabitants of Ireland were the *Cothi* (as they denominate themselves) or *Indo-Scythæ*, who, Mr. Wilford has proved, from the *Puranas*; were the *Palis*, *Balis*, or *Bils* of that part of Hindustan bordering on the Indus, who, according to Irish history, did afterwards settle in *Omann* on the Arabian Gulph, where, mixing with the *Dedannites*, they became the carriers by land and by sea, of the trade from Ethiopia to India, still preserving the name of *shepherds*.

Mr. Bruce found their descendants in the same spot a few years ago following the same employments, making the *Args*, or wicker-vessels covered with hides, for crossing the red sea; and the *Carbb*, or planked vessels for longer voyages. "These people," says he, "were in the Hebrew called *Phut*, and in all other languages *shepherds*: they are so still, for they still exist—they subsist by the same occupation—never had another—and therefore cannot be mistaken. They are called *Balour*, *Bagla*, *Beloucee* \*, *Berberi*, *Barabra*, *Zilla*, and *Habab*, which all signify but one thing, namely, that of *shepherd*; it is very probable that some of these words signified different degrees among them, as we shall see in the sequel."

In these names we discover the *Palis* or *Balis*, the *Buacal* or shep-

\* The Indo Scythæ occupied the coast of Syria, under the titles of *Belidæ*, *Cadmians*, and *Phœnices*. (Bryant.) They are called *Cusians*, *Arabians*, *Erethreans*, *Ethiopsians*, but among themselves their general patronymic was *Cuth*, and their country *Cutha*. (Bryant.) Scythæ in sacris *Egyptiorum* instructi ab exercitu *Ramsis*, qui jam annos ante *Sesostri*m circiter centum, *Lybia*, *Ethiopia*, *Medis*, *Persis*, *Bactris*, & *Scythia* potius dicitur: fuerunt *Colchæ* *Scythæ*, *Egyptiorum*, coloni. (Alphab. Tibet.)

herd, and the *Seal*, all Irish words for sheep grounds and shepherds, or flocks of sheep—in Arab. سبله (Seleh) a flock \*; even at this present hour, it is the custom in the mountains of Scotland, that some people remove to feed their cattle on the hills, dwelling during that season in huts, called *Sealans*, or shepherd's huts, and in winter retire to their warmer habitations in the vallies. The name *Berberi*, may probably be the Irish *searbairt*, a *cow-herd*, to distinguish him from the *shepherd*.

“ Letters too,” adds Mr. Bruce; “ at least one sort of them, and arithmetical characters †, we are told, were invented by this middle part of the *Cuthites*, while trade and *astronomy*, the natural history of the winds and the seasons, were what necessarily employed the colony.”

It is a remarkable circumstance on record, that when the rest of Europe, through ignorance or forgetfulness, had no knowledge of the true figure of the earth, that in the 8th century, the rotundity and true formation of it, should have been taught in the Irish schools. Feargúl, latinized into *Virgilius*, descended of an ancient and honourable family in Ireland, left his native country, and passed over to France, where he spent two years in the court of King Pepin, by whom he was kindly entertained for his learning and

\* Pers. گله *gele*, a flock. گله بان *gele ban*, a shepherd. Irish *Sealban*.

† To the Indo Scythæ we are indebted for the use of those cyphers or figures, commonly termed Arabian. (Bryant.) Notæ vulgares numerorum, nihil aliud sunt quam literæ Scythicæ. Indi easdem numerales notas habent, sed habent à Persis. Persæ autem ortu sunt Scythæ. (Boethornius.)

“sweetness of behaviour. He was sent by the king to Otilo, Duke of Bavaria; to be preferred to the bishoprick of Saltzburg; and after two years stay in that province, he was consecrated on the 13th of June 767. He is the author of a discourse on the Antipodes, which he most truly held, though against the received opinion of the ancients, who imagined the earth to be a plain.” (Sir Jas. Ware.) This is also mentioned by Mascou in his history of the ancient Germans; and in Vol. 16, of Cass. & Labb. councils, is Pope Zachary’s 10th letter, which contains his damnation against this Hibernian philosopher. Virgilius, bishop of Saltzburg, having written that there existed *Antipodes*, Boniface, archbishop of Mayence, the Pope’s Legate, declared him a heretic, and consigned him to the flames.” (D’Israeli’s Cur. of Lit.)

Brucker, in his *Historia Critica Philosophiæ*, says, that from the 7th to the 12th century, philosophy and the muses could find no other secure retreat, than in the islands of Great Britain and Ireland: but in the life of S. Germanus, we are told the *English* sent their children, at this period, to Ireland for education, and from these nurseries they returned to England and obtained great reputation; for Eric says, what shall I say of Ireland, who, despising all dangers of the sea, is migrating to our coasts with almost her whole train of *philosophers*? The same may be said of Scotland. Joannes Scotus was a scholar of this age: for his profound knowledge of *philosophy*, he obtained the appellation of Scotus the wise; in short, learning in Europe was at this time confined to those who spoke and wrote the Gaelic tongue; and this accounts for the *Latin* words at the beginning of each chapter of every Irish MS. treating of science,

(afterwards repeated in the Irish language) which were designed as references for the English scholars.

They were also masters of the Greek and Hebrew languages, as we find many Irish words explained; in the old Glossaries, in those languages. *Usher*, speaking of *Virgilius*, says; we are told he made a journey to the Holy Land, and took with him a bishop, named *Dobdan*, a Greek, who followed him from Ireland. I should wonder, says *Usher*, at a Grecian's going from Ireland, did I not know that at *Trim*, in Meath, is a church called the *Greek Church* at this day, 1632.

In the following sheets many words and scientific terms in the Irish are derived from the *Chaldee*, *Hebrew*; and *Arabic*. In this I have done no more than the very learned *Cossard* has done before me. “It may seem strange, perhaps,” says he, (in his History of ancient Astronomy) “that in my derivations I have mentioned the *Hebrew* and *Arabic* languages; but to obviate any difficulties on that head, it is to be observed, that the *Hebrew*, *Arabic*, and *Chaldee*, are only dialects of one and the same original language. “Where a signification, therefore, is wanting in the Chaldee language, we may safely have recourse to the other two, and see whether it may not be preserved in one or other of them—thus much concerning the true derivation of the names of the several planets.” And Sir William Jones, in the Preface to his Persian Grammar, asserts that the *Hebrew*, *Chaldee*, *Syriac*, and *Ethiopian*, tongues are only dialects of the *Arabic*.

That great linguist *Mons. Fourmont* tells us, “le langue d’une

“ nation est-toujours le plus reconnoissable de ses monumens : par  
 “ elle on apprend ses *antiquitez*, on decouvre son *origine*.” And  
 the no less learned *Pougens* says, “ La science *Etymologique* est la  
 “ route la plus sûre pour remonter aux sources de l’histoire, ainsi  
 “ qu’à l’origine des nations : L’art *etymologique* est pour l’historien  
 “ l’armure magique dont parle le Tasse, & qui servit à détruire les  
 “ prestiges de la forêt enchantée. . . .

A nobleman of our own country; distinguished for his knowledge  
 in Oriental languages, in a letter to me, says, “ That *Asiatic* tribes have  
 “ settled in *Ireland*, either directly or after intermediate migration  
 “ through other countries, is a point upon which I entirely agree  
 “ with you. The reasons for this belief do not rest upon the tra-  
 “ ditional histories of the country : though those histories may be  
 “ adduced as a *striking* confirmation of the conclusion which you  
 “ have drawn from the *Irish* language. There is in this country a  
 “ singular commixture of two *Asiatic languages* essentially different :  
 “ of which languages the *Persic* and the *Arabic* are at present the  
 “ best specimens. These must have penetrated hither by different  
 “ routes and at different periods. What makes me conceive that  
 “ we did not know those languages already mingled, is this : The  
 “ *Persic* is at this day interlarded with many *Arabic* phrases : and  
 “ the *Arabic* has borrowed many *Persic* terms. In *Ireland* there has  
 “ been (as far as I am competent to speak from mere examination  
 “ of your *Irish Grammar*) a curious amalgamation of the two lan-  
 “ guages. That the *Hindoos* may, in older time, have had know-  
 “ ledge of this country, is not a strained supposition. There is  
 “ great reason to imagine that *Hindoostan* drew its science from

“ *Iran*, and we are well informed of the intercourse between *Ba-*  
“ *bylon* and the *Phœnicians*. The *Tin*, introduced by the latter into  
“ *Asia*, was an article of such general use for hardening the copper,  
“ of which the ancients made their arms, that curiosity would na-  
“ turally produce inquiry respecting the country whence so im-  
“ portant a material was brought. Accounts, therefore, exaggera-  
“ ted and embellished, of the British islands may well have found  
“ their way to the *Hindoos*; and may have become the ground-work,  
“ for religious fables among that people. I am, however, inclined  
“ to attribute the coincidence between those passages in the *Puranas*  
“ and the superstitions established at *Lough Dearg*, to another cir-  
“ cumstance. Every tribe that has in the earlier ages acquired a  
“ fresh settlement by emigration, has immediately located its tra-  
“ ditions, and naturalized its legends in the new territory. Much  
“ confusion has arisen in history from want of attention to this very  
“ simple fact, as has been justly observed by you in your *Vindica-*  
“ tion of the ancient History of Ireland. The deficient links of  
“ the history cannot be any where found, unless in the East: there-  
“ fore I congratulate you on the correspondence which you have  
“ opened with Mr. Ouseley and Mr. Wilford.”

Dr. Priestley, in his *Discourses relating to the Evidences of Re-*  
*vealed Religion*, printed at Philadelphia, 1797, observes, “ In my  
“ former discourses I introduced some curious particulars in con-  
“ firmation of the *Mosaic* history, from Vol. III. of *Asiatic Re-*  
“ *searches*, and having been favoured with the perusal of Sir Law-  
“ rence Parsons’ *Observations on the bequest of Henry Flood, Esq.*  
“ with a Defence of Colonel Vallancey’s ancient History of Ireland,

“ it appears to me exceedingly probable that some of the inhabitants  
 “ of Ireland were a colony from the northern parts of Phœnicia,  
 “ who emigrated to some part of Spain, and at length settled in  
 “ Ireland. For the proofs I must refer my readers to Sir Law-  
 “ rence’s work, which is well deserving of attention.”

May all our literary labours tend to confirm the writings of the  
 inspired penman,—those writings which will be ever found the best  
 and surest pole-star in our researches into the abstruse regions of an-  
 cient etymology, and the mazes of ancient mythology and meta-  
 physics, in order to develope the foundations of *philosophical unbelief*,  
 so fatally prevalent, and to expose their rottenness. The *mortifica-  
 tions* of the *faithful witnesses*, who would willingly enlighten and  
 reform the public mind,—and the *persecutions* of the primitive  
 times,—are perhaps more nearly allied than is generally thought. :

Let not my readers say, *quæ supra nos, nihil ad nos*—or exclaim,  
 as Cardinal d’Este did to Ariosto, on presenting his Orlando Furioso  
 to him, *doue diavolo avete pigliato tante coglionerie.*

Thus much I thought proper to say as an introduction to the  
 knowledge of the Irish Druids in astronomy, the subject of the  
 following sheets.



## CHAP. I.

OF the origin of astronomy we are ignorant. It is lost in the abyss of time. Whatever progress man had made in this science before the deluge, it is probable that this, with every other monument of arts and sciences, were swept away from all mankind, except Noah and a few of his descendants. The effects which the confusion of tongues, and the dispersion of families, must have produced, rendered the remains of astronomical knowledge of little use to the descendants of Noah.

It is generally supposed to have been reduced to system by the *Chaldeans*, the philosophers of Babylonia. The Jews have a tradition that *Enoch*, the seventh from *Adam*, wrote of astronomy, and particularly of the number and names of the stars, and their secret virtues; and that *Seth*, the son of *Adam*, inscribed on two pillars the theory of celestial science, which was by that means perpetuated by *Cainan*, *Mabaleel*, and *Jared*, unto *Enoch*. *Abraham* also, who was a Chaldean, at least from *Ur* in Chaldea, is said to have inscribed on two pillars, whatever related to the astronomical science. I mention these reports to introduce two very remarkable circumstances; first, that *Aonack* (pronounced *Enoch*\*) in Irish, signifies a cycle, particularly the cycle of the sun, a year, an anniversary; and we

\* עֲנַק *Enak*—torques, hinc annus, annulus, &c. hæc enim omnia non sunt nisi circuli. (Thomass. Heb. Lex)

are told in Genes. c. V. v. 23, that all the days of Enoch were three hundred and sixty-five. Secondly; that the Irish Druids did mark the cycles on rough stones, as Abraham is said to have done. These stones were named *Gollan-cloiche*, *Dallan-cloiche*†. *Clocha tuinidhe*, and *Cart-badin*,—words, the Irish Lexiconists translate, rude pillars of stone inscribed with *Ogham*, or sacred characters, which none could read—but the Druids. These stones were also named *Gull* and *Gaill*, as Cormac informs us in his Glossary, and that they were erected by the first colonists that came to Ireland.

In these names we discover several Oriental words for a cycle. The Chaldean דּוּל (*doul*) the Arabic دَوْل (*dawlon* and *dawlet*) a period, a cycle, forms the Irish *Dallan*. From the Chaldee גּוּלָה (*gola*) a cycle, whence *gal-galino*, the seven spheres of the planets; *gil-gal*, an orb, a sphere; is derived the Irish *goll*, *gull*, *gallan*; and from the Chaldee כַּרְתָּ (*Cart*) a stone; Arabic خَارِص (*Khaureb*) a stone, and *teduin*, inscribing in public records, we have the Irish *Cartbadin*. The Irish *Cloch*, a stone, is the Chaldee קְלָא *Kla*, i. e. אֶבֶן *Ebn lapis* (Buxtorf); all which distinctly point out the use of the Druidical cycle stones, with Ogham inscriptions.

The ingenious Mr. Beauford has met with several of these pillars, and in his *Druidism Revived* (Collectanea, Vol. II.) has given us

† Smith has given a plan and elevation of one of these Gollan Cloiche, in his History of the County of Corke. It is composed of a circle of nine large stones; in the center is the conical Muidhir, the Mahody of the Indians, and the Mudros of the Greeks. At the distance of one hundred and twenty yards from this temple is the *Gellan*; but he says nothing of the inscription.

some drawings, and attempted to make out an alphabet, but time has so defaced the inscriptions, the alphabet is conjectural.

Manuscripts of astronomy in the Irish language did exist in the time of Smith and Harris, authors of the histories of the counties of Corke and Down, published about fifty years ago. They mention that they had seen one in the library of St. Patrick's Cathedral. A strict search has been frequently made, at my request, but no such book could be found.

From conversations with the peasants of this country, from fragments of ancient Glossaries, and from names existing in the modern printed dictionaries, my curiosity was raised to the highest degree, because I found all astronomical names corresponded neither with the Greek, Latin, German, Welsh\* or Saxon tongues, but with the Chaldean. For example, the word *Nag*, a star, whence *Maiddin Nag*, the morning star, *Venus*, is literally the Chaldee and Syriac נג and ננג (*nag* and *naga*) lux, splendor, Lucifer, Venus, stella veneris (Buxt.) מדנב (*medinab*,) oriens, orientalis plaga mundi, from דנב (*denab*), oriri; and hence the Irish *Maiddin*, the morning, because of the Sun's position; and hence a curious old MS. in Irish is named *Din-seanacas*, or the Oriental origin or antiquity of the Irish, supposed to be fabulous, describing the origin and derivation of the names of

\* That learned philologer in European tongues, Mr. Lhuyd, in his *Archæologia* makes this remark;—Britain, says he, must have been inhabited by some older nation than the *Circæri* or *Walsb*, because the names of mountains, rivers, &c. still existing in Britain, cannot be derived from the Welsh language, but are all to be found in the Irish; and thence concludes, that older nation must have been the Irish.

mountains, &c. but in which will be found much of the mythology of the *Hindoos*.

A small treatise on astronomy in Irish, containing some observations on Ptolemy, has been lent me by my ingenious and learned friend Mr. Aspley; author of the *Origin of Alphabetical Writing*.

This MS. had been in the hands of the late Dr. Parsons, author of the *Remains of Japhet*, as I found, by the following letter between the sheets of the MS.

Dear Sir,

*Red Lion Square, June 6, 1765.*

I have looked over your curious MS. with great pleasure, and find it to be very valuable on several accounts. First, for its antiquity, as it was certainly written within the century of the conversion of the people to Christianity; for this is the most pure and ancient character of the Magogian tongue, from which the Greek and every other alphabet of Europe had its rise. This may, perhaps, surprise the learned; but it shall not want proper authority, when I publish a work I now amuse myself with, to that purpose, which you shall see ere long, if it pleases God to spare me a little while. Secondly, it is a treatise on cosmography, which has for illustration several astronomical schemes, laid down according to the system of *Ptolemy*; and the whole seems to be founded upon his *de Judaica Astronomia*.

There is an astronomical Rotula at the beginning, with a moveable

index of vellum, containing the names of the signs of the zodiac and planets, in Latin, with the numeral figures; and it is remarkable that they had not quite adopted the Q, which is of Latin invention, except as initials, when they wrote Latin; for Aquarius is spelt *Aca*rius, notwithstanding they were versed in the Latin tongue, from the necessity they were under of making copies of the Gospels, upon account of Christianity; for no more than seventeen letters were ever used in the Irish language; but in writing Latin they were obliged to take the superfluous letters of this, though they continued to use their own characters.

In one of the schemes, the earth is put in the center, and the other three elements, *aca*\* for aqua, aer, ignis, round it, in different spheres, and beyond the firmamentum.

There are many other schemes shewing the earth in the center, with the orbits of the sun and planets round it, in some of which the names are Latin and some are Irish. And it is remarkable that the two or three first words of every article, except a few, are Latin, but the treatise itself is Irish †.

\* *Aca*, *Oice*, *Oige*, *Vige*, in Irish, water; whence *Cann-oice*, the star *Oice*, sometimes written for *Cann-ab*, whence *Cannabur*, in the constellation Argo. Ch. 22. Æth. OP<sup>6</sup> *houg*, aqua, lacus; as a verb, *immergere*. Hence the mistake of *Diodorus Samus*, viz. *qui verò ad Azaniam navigant, ad stellam Cannabum quæ ibi equus dicitur, cursum dirigunt*. From *Oige* is formed *Oig-egh*, the hero of the water, *Ogyges*, i. e. Noah; and *Uiginge*, a fleet, &c.

† We have already accounted for this.

I make no doubt this was the system at that time adapted, and joined to their own ancient astronomical doctrines, and taught in their universities, of which they had many.

The first words in capitals are the titles of the ensuing writing, as if the author had designed them for heads of chapters; for one of them has these words, *Dico quod occasio hujus ignis*, &c.; and then follows the philosophy of fire. And thus are written the accounts of the other elements, and parts of the system; but the first chapter is the exordium or introduction to the whole book, beginning thus, *Gloria Deo principio*; to which is subjoined in Irish, *Gloir do Dhia do toisach gan toisach*, which means, Glory to God the beginning without a beginning: and to this succeeds a table of contents in the Irish language.

Then follows the chapter of the Firmament, and the opinions of philosophers, beginning with *Dicunt Philosophi*; and to this chapter belongs the scheme, mentioned, of the four elements and firmament.

Another chapter begins with *Calor et Frigiditas*; and, indeed, regular chapters of each of the four elements, according to their arrangement in the scheme. There are also particular descriptions and philosophical discussions upon the different schemes, linear or circular,—upon seas, rivers, &c. which shew the work to be a complete cosmography.

The other leaves do not belong to this work, but are fragments

of a system of the art of medicine, which my time will not permit me to describe in a particular manner. I must, however, remark, that this was also written within that century, but later than the other, and that this was about the time that the learned men invented and used so vast a number of abbreviations, as render MSS. very difficult to be understood. I know many, but not two thirds of them, and had much trouble in preparing this account for you.

I am, &c.

JAMES PARSONS.

I shall not here give a full translation of this work, but extract such parts as will make it appear, that it is, as the Doctor observes, *Observations on Ptolemy and others, together with a system adapted and joined to their own ancient and astronomical doctrines*; for if it had been a literal translation of Ptolemy, or any other Greek author, no such names as *Sdan* for the poles, *Nag* for a star, *Sibal* for the sun's path, *Geis* and *Aigbeis* for the sign Aries, *Airgbeis* and *Leo* for the Bull, which are all Oriental,—could possibly have occurred.

The Doctor observes, that the Treatise begins with *Gloria Deo principio*, to which the Irish author has subjoined *da toiseach gan tofach*; which means *a beginning without a beginning*. It is an addition that merits attention, and a proof whence the Hibernian Druids drew their knowledge. God the creator, the *Sos indfir* of the Druids, the *Zeus* of the Phœnicians, was represented by a circle, a figure without beginning or end. God is one, say the Brahmans, creator of all that is: God is like a perfect sphere, *without beginning*

or end. (Hölwell's Hist. Event, p. 2 and 25.). *Gneph*, (in Irish *Chaimh*, *Gnaiv*, i. e. the great winged one) says Plutarch, speaking of the Egyptians, was all good, *without beginning or end*. The Phœnicians held the same ideas: *Sanchoniatho* informs us, *Zus bu Asphira acramtha meni arits chuia*;—Jupiter is a feigned sphere, from it is produced a serpent: *Asphira bu chial d'Alha dilb la strura ula shulma*,—The sphere shews the divine nature to be without beginning or end\*.

Hence one of the Druidical epithets of the supreme Deity was *Ti-mor*, or the great circle.† It is a circle, *Ex. i. gi. baōi Ti glas fair isin ionad in ro iadb an nàrr ime ire*,—a green circle marked the part of his body on which the serpent turned itself.

The ancients represented the Deity not only by a circle, but by volutes, or circles. Quintus Curtius tells us, that the temple of *Jupiter Ammon* had a rude stone, whereon was drawn a *spiral line*, the symbol of the Deity.

Such we find on the stones in the *Mithratic* cave of New Grange‡, described in my *Vindication of the ancient History of Ireland*.—Having omitted to give a copy of the spirals and circles in that work, they are here presented to the public§. The characters will

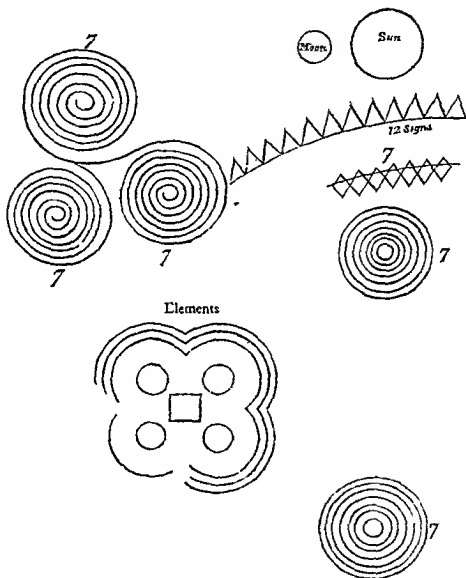
\* *Œdip. Egypt.* † *Ti mor*, God. Shaw's Irish Dict.

‡ Probably a corruption of *Grian Ugh*, i. e. the cave of the Sun.

§ There is an inscription on one stone, which Governor Pownall has given in the *Archæol.* Vol. II. He thinks the characters are numerals, partly Cadmean and partly Egyptian, by the Phœn-Malta alphabet of Barthelmy.



read MIDHR, i. e. Mithras. The *Mithr* of the Irish Druids, and the מִיִּטְרָאק of the Chaldees, of which hereafter,



The figures, I think, plainly shew they are astronomical. The seven circles, one within another, are repeated on many stones. they

may be the seven planets, or the seven *bobuns* or spheres of punishment of the Hindus, as described in Halhed's preface to the Gentoo Laws; or the seven spheres, *Oin* describes to have seen the gates of in the cave of Lough Dirg. (See *Collectanea*, V.) The three spirals of seven volutes each, emanating from one line, may represent *fire*, *light* and *spirit*, which, with the ancient Pagans, were typical of the supreme Being and his attributes, which has led Mr. Maurice to think they had some dark ill-understood notions of a real Trinity. The twelve triangles may have represented the signs of the zodiac, above which are the sun and moon, as I conjecture. The four small circles may have represented the four elements. The square in the center may have represented *Tait*, or Mercury, as we find a perfect *cube* on some of the Druidical monuments: a Cubic, Dr. Borlase remarks, was the symbol of Mercury, who, as the messenger of the Gods, was esteemed the index or symbol of *Truth*, always like itself, as it is with a cube. (*Antiq. of Cornwall*, p. 82.) Pausanias tells us, that the inhabitants of *Achaia*, round the statue of their principal divinity, Mercury, erected, in the forum of that city, thirty cubics of polished marble in honour of that deity, whose symbol was a cube. (in *Achaicis*, I. VII. c. 22.)

Be this as it may, it is certain that the Hibernian Druids never had any image of the supreme Being. Like that peculiar race of *Brahmans* among the *Malabars*, described by La Croize, who boast of a divine descent, they lay aside all idolatrous worship, and give themselves up entirely to the most rigorous mortification, affect enthusiastic ecstasy and quietism, and hope to resemble the divine nature by putting off all animal passion. They have some practical

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*Miscellaneous Passages extracted from the Works  
of various Persian Poets, and translated by  
W. OUSELEY, Esq.*

*From the Sekander Nameh سکندر نامه of NIZAMI.*

بہنگام سختی میشود نا امید  
کز ابر سیه بارد آب سفید

In the hour of adversity be not without hope ;  
For chrystal rain falls from black clouds.

رویتو خوش می نماید آئینہ ما  
کاینہ پاکست و رویتو ریبا

*From the Divan of SADI.*

چون می روشن در آبکینہ صافی  
خوی جمیل از جمال رویتو پیدا

Thy sweet face is well reflected in the mirror of water ;  
For pure is that mirror, and lovely is thy countenance !

*leag*, Ch. 𐤋, *leg*, exultare. *Soithis*, a complete and perfect circle, which approaches to the Sanscreet *ṣoyotiṣṭh*, a name of the *Surya Siddhanta*, or faster of astronomy. *Gramogha*, a fine, is not very different from the Sanscreet *gramajya*, a fine. *Gha*, a chord, approaches in sound the Sanscreet *jya*: until we are supplied with a Sanscreet dictionary, these etymologies must rest on bare conjecture.

I shall conclude this chapter in the words of Sir William Jones: “ I hope to satisfy the public, as I have satisfied myself, that the practice of observing the stars began, with the rudiments of civil society, in the country of those we call *Chaldeans*, from which it was propagated into Egypt, India, Greece, Italy and Scandinavia, before the reign of *Sisac* or *Sacya*, who by conquest spread a new system of religion and philosophy from the Nile to the Ganges, about a thousand years before Christ: but that *Chiron* and *Atlas* were allegorical or mythological personages, and ought to have no place in the serious history of our species \*.”

The Irish history declares an alliance with these Chaldeans of Dedan; and from their title, *Tuatha-Dedan*, Ch. 𐤈𐤃𐤍, which Symmachus explains by *Θαυα*, i. e. *Haruspices*, there cannot be a doubt, in my opinion, that the Hibernian Druids were of that race. New proofs will arise in every page of this essay.

\* See *Cruine*, a cycle, Ch. 𐤊𐤍, *sphæra*. And *Eatal*, the globe, the universe, in Art. Cycles.

*Miscellaneous Passages extracted from the Works  
of various Persian Poets, and translated by  
W. OUSELEY, Esq.*

From the *Sekander Nameh* سکندر نامه of NIZAMI.

بہنگام سختی میشود ناامید  
کز آبر سیدہ باران آب سقید

In the hour of adversity, be not without hope;  
For chrystal rain falls from black clouds.

From the *Divan* of SADI.

رویتو خوش می نماید آیند ما  
گاینده پاکست و رویتو زیبا

چون می روشن در آبکینہ صافی  
خوی جمیل از جمال رویتو پیدا

Thy sweet face is well reflected in the mirror of water;  
For pure is that mirror, and lovely is thy countenance!

Like clear and sparkling wine in a transparent drinking glass,  
The excellence of thy temper may be discerned in the beauty of  
thy face.

*From the Masnavi of GELAL'EDDIN ROUMI\*.*

گفت معشوقی بعاشق کای فتا  
تو بغربت دیده پس شهرها

پس کدامین شهر ز آنها خوشتر است  
گفت آن شهری که دروئی دلبر است

هر کجا باشد شه مارا بساط  
هست صحرا کر بود سم الخیاط

هر کجا که یوسفی باشد چو ماه  
جنت است آن ارچه باشد قعر چاه

با تو دوزخ جنت است ای جانفزا  
با تو زندان کلشنست ای دلربا

\* These lines commence a series of beautiful verses in the third book of the Masnavi, which recall to the classic reader the words of Tibullus addressed to his mistress. Eleg. lib. iv. 13.

" Sic ego secretis possum bene vivere sylvis

" Quà nulla humano fit via trita pede :

" Tu mihi curarum requies, tu nocte vel atrâ

" Lumen et in foliis tu mihi turba locis."

Tell me, fond youth, said a mistress to her lover, thou who hast visited distant countries, tell, which place of them all is most delightful? The young man answered, that place which is the residence of those we love: that spot on which reposes the queen of our desires, though it were narrow as the eye of a needle, would seem extensive and spacious as an open plain. Wheresoever dwells the beloved fair one \*, lovely as the moon, that place, though it were the bottom of a pit, would be to a lover like the garden of Eden. With thee, O beloved of my soul, even the regions of the damned would become a paradise. With thee, fair plunderer of hearts! a dungeon would seem delightful as a bower of roses.

---

*From the Divan of SAIEB.*

بي آبر مشكل است تماشاي آفتاب  
صايب نظاره رخ او در نقاب كن

It is difficult to gaze upon the sun without the medium of a cloud—View, therefore, O Saieb, the lovely face of thy mistress through her veil.

---

*Fable of the Dog and the Shadow, from the First Book of the  
Selfelch-al-dhahab, سلسلة الذهب By JAMI.*

سكبي ميشد استخوان بدهان  
كرده ره بر كنار آب روان

\* The original alludes to Joseph, the Hebrew Patriarch, who, according to Mohammedan tradition, was equally beautiful as holy.



س که آن آب صاف و روشن بود  
عس آن استخوان در آب نبود

برد بیچاره سک کمان که مگر  
هسب در آب استخوان دگر

لب جو یکساک سوی او سنا  
اسنجوا پس از دهان فناد در آب

نبست را هشتی موهم کرد  
بهر آن نیست هسب را کم کرد

There was a certain silly dog passing along the bank of a river with a bone in his mouth. The water being then very clear and smooth, the image of the bone was reflected in it. The unlucky animal conceived a notion that there might be in the water another bone,—and when he opened his jaws in haste to snap at it, the bone fell from his mouth into the water.

He thus, supposing *nonentity* to be *reality*, for that nonentity lost the reality.

	弓		象		眼
	弩		蝦		耳
	戟		蟾		手
	劍		鷄		脚
	笛		鵞		身
	簫		梳		頭
	斧		剪		農
	椎		剪		馬

## *Chinese Vocabulary.*

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THE plate annexed contains a specimen of a Vocabulary, copied from an original Chinese book in possession of the Editor.

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## *Contents of the Arabick Manuscript Volumes of the Arabian Nights, or Thousand and One Nights, now in the Collection of JONATHAN SCOTT, Esq. of Netley in Shropshire.*

THE various opinions which have at different times been offered on the authenticity and origin of the *Arabian Tales* translated by Mons. Galland, and the queries which were published respecting them by some person not content with the learned Dr. Russell's observations on the subject\*, have lately induced this gentleman to give a more particular account of the Tales contained in the Manuscripts which he brought from Aleppo† The Editor has reason

\* Russell's Hist of Aleppo, Vol I p 385—and Orient Coll Vol I, p 245

† Gentleman's Magazine for February 1799

to believe that a table, exhibiting the contents of the most perfect copy of the *Arabian Nights* which has yet been imported into England, (perhaps into Europe) must be acceptable to all Orientalists—this he is enabled to present his readers, through the kindness of Captain Scott, who, having purchased from Dr. White, of Oxford, the seven \* manuscript volumes of those tales, originally collected in Turkey and the Levant by Edward Wortley Mountague, Esq.—has compiled the following table of their contents, and obligingly communicated it for insertion in this work. From the order of the tales in Dr. Russell's MSS. and the arrangement of them in his own, the omission of *Sindbad's* story in both, and other circumstances, Captain Scott is inclined to believe that no two copies of the *Arabian Tales* are to be found exactly alike—that the whole *Thousand and One Nights* are not written by the author of the two first volumes—that the story of *Sindbad* was introduced from some other work, (perhaps by Galland;) and that the story of *Camar-al-zamaun*, (agreeably to Dr. Russell's MS.) was the last of the original author.

“ The other tales, (says Captain Scott in his letter to the Editor) appear like pearls strung at random on the same thread.” “ Yet, (adds he) if they are truly Oriental, it is a matter of little importance to us Europeans, whether they were strung on this night or that night.” Many of those tales have never yet been translated; but there is reason to hope for a complete, literal and satisfactory version of the whole, from the ingenious possessor of the original MSS.

\* Drunked, by mistake, as six volumes in Orient. Coll. Vol. I. p. 245.

CONTENTS OF THE MS. ARABIAN TALES.

VOL. I. (472 PAGES.)

(N. B. *The tales which may be found in Galland's translation are marked G.*)

INTRODUCTORY chapter nearly the same in substance as in Galland, excepting that in this MS. the long arguments of the vizier and his daughter, also the fable of the ox; ass, merchant, dog and cock, are omitted \*, which are in Galland.

The story of the merchant and genius, p. 9. G.

The old man and the antelope, p. 14. G.

The old man and two black dogs, p. 24. G.

The old man and the mule, p. 34.

Conclusion of the merchant and genius, p. 43. G.

Story of the fisherman and genius; including those of the physician

Douban and the king of the Black Isles, nearly the same as in Galland, p. 44. G.

The porter and sisters of Bagdad, p. 110. G.

Story of the first Collunder, p. 144. G.

Story of the second Collunder, p. 152. G.

\* In a fragment of the Arabian Nights, of which the contents shall be hereafter noticed, they appear also.

Story of the third Collunder, p. 174.

Story of the sisters, the first of whom Galland calls Zobeide, p. 231.

Story of the second sister, and the conclusion of the Caliph's adventures with the lady's collunders and porter, p. 260.

Story of the taylor and Hunchback, p. 295.

Story of the Christian merchant, p. 308.

Story of the young man, whose hand was cut off—conclusion wanting, p. 312.

Story of the one-eyed taylor, one of the barber's brothers, p. 314.

Story of Fikfik, another of the barber's brothers, the beggar of Galland, p. 323.

Story of another brother of the barber, the butcher of Galland, p. 327.

Story of another brother of the barber, the glass-seller of Galland, p. 331.

Story of another brother of the barber, the Barmecide of Galland, p. 343.

Conclusion of the silent barber's story and of Hunchback, p. 350.

Story of Nour ad Dien, the Persian slave, the Caliph, and Shekh Ibrahim, p. 356.

Story of Sultun Mahummud Bin Sabul, of his covetous vizier, of Syef al Malook, prince of Egypt, and the princess Buddea al Jemaul, p. 401.

The physician and young man of Mousul \*, p. 466.

\* Varying somewhat from the story of Galland's Jewish physician.

## VOL. II.

Containing from night 92 to night 166, is wholly taken up with the history of prince Kummir al Zummaun, his two wives and their sons, Affaad and Amjud \*. The substance of this, but with much variation from the original, is given, by Galland under the title of the story of the amours of Camaralzaman, prince of the Isles of the Children of Khaledan, and of Badoura, princess of China, &c. in his second Volume, of which it takes up nearly a third. G.

## VOL. III.

Begins with the 306<sup>th</sup> night; so that there is an hiatus of 140.

## CONTENTS.

- Part of the story of Houssun, of Bufforeh, p. 1.  
 Story of the king of Greece, his three sons and daughters, p. 81.  
 Story of three labourers, p. 96.  
 Story of the sultan of Cairu, p. 124.  
 Story of the first man in the hospital, p. 141.  
 Story of the second man in the hospital, p. 168.  
 The retired learned man and his pupil; the sultan and his daughter,  
 p. 179.

\* This is in the Edinburgh continuation.

32

Story of another officer, p. 295.

Story of the idiot and his asses, &c. p. 300.

The lady of Cairo and the three debauchees, p. 309.

The generous vizier, p. 316.

The prying barber and young man of Cairo, p. 330.

The wife of Cairo and the Cauzee, and her other three gallants,  
p. 344.

The taylor, a story told by the Cauzee, p. 355.

The Syrian, a story told by the second gallant, p. 365.

## VOL. VI.

Continuation of the Syrian, p. 1.

The Caim-makaum's wife, a story told by the third gallant, p. 9.

Story told by the fourth gallant, p. 18.

Story of another \* hump-backed jester, p. 25.

The aged porter of Cairo and the artful female thief, &c. p. 41.

Mhassun and his treacherous friend Mousch, p. 57.

Mahummud Julbee, son to an Ameer of Cairo, p. 76.

The farmer's wife, p. 92.

The artful wife, p. 102.

The Cauzee's wife, p. 106.

The merchant who prayed for offspring, and had a daughter by the  
special intervention of Providence, and her adventures with  
the prince of Eerauk, p. 118.



The two orphans, p. 225.

Story of another farmer's wife, 241.

Story of the son who attempted his father's wives, p. 247.

The two wits of Cairo and Syria, p. 261.

Ibrahim and Mousch, p. 271.

The viziers Ahmud and Mahummud, p. 280

## VOL. VII

Continuation of the stories of the viziers Ahmud and Mahummud,  
p. 1.

The son addicted to theft, p. 69.

The Cauzee of Bagdad, his virtuous wife, and wicked brother,  
p. 77.

History of himself, related by the Sultaun who protected the Cauzee's virtuous wife, p. 109

Story of the king of Irak, told by the Cauzee to the Sultan who had protected his wife, p. 126

The Prince of Persia, Ardshere, and Hyaut al Nuffoos, daughter of Sultan Kaudir, p. 139.

Story of Shekh Nukkeet, the fisherman, who became favourite to a sultan, p. 237.

Story of the king of Andalusia, a story told to the sultan by Shekh Nukkeet, p. 329

Story of Teilone, Sultan of Egypt, p. 365.

The retired man and his servant, p. 414.

The merchant's daughter who married the Emperor of China,

p. 430 to p. 447 of this volume, and conclusion of the 1001<sup>st</sup> night.

The volume at the end of the last tale finishes thus: “ This is  
 “ what has closed upon us the histories of princes, and memoirs  
 “ of various ranks of people, in the Thousand and One Nights to  
 “ their conclusion. Transcribed and finished on the eighth of  
 “ Suffir, 1178 \* (anno Hejereh) by the hand of the humblest of  
 “ slaves and of their lords, Omar al Suftee†, whom God forgive.  
 “ If thou findest an error, correct it. Glorious is he in whom  
 “ there is no fault.”

---

*Contents of a Fragment of the Arabian Nights, procured in India by  
 JAMES ANDERSON, Esq. a Copy of which is now in Possession of  
 JONATHAN SCOTT, Esq.*

Introductory chapter.

Night first,—Merchant and genius.

The lady transformed to an antelope‡.

The two black dogs.

The mule§, and conclusion of the merchant and genius.

\* A. D. 1764

† The name of his family

‡ In Galland, to a bitch

§ Omitted in Galland it is rather indecent.

The genius and fisherman, including the story of the physician  
Douban, the coloured fish, and the king transformed by his  
wife into half marble

The porter \*, the three sisters, the three Collunders, and the Caliph  
The king's son who escaped death by the ingenuity of his father's  
seven viziers, including as many tales told by them, and as  
many by the king's concubine, who had falsely accused the  
prince of attempting her virtue † (Not in Galland )

The labourer and flying chair. (Not in Galland.)

Cammar al Zummaun and the princess Hyaut al Nuffoos, part 1<sup>st</sup>.

\* Much more full than in Galland, but too free

† See the tale given in the First Volume of these Collections, p 245.

*Extract from the Travels and Memoirs of Sheikh  
Mohammed Ali Hozein---Translated from the  
original Persian MS. by W. OUSELEY, Esq.*

---

MOLANA Sheikh Mohammed Ali Hozein, مولانا محمد علی حسّی a Persian of distinction, eminently learned and accomplished, having fled into Hindoostan from his native country to avoid the persecution of Nadir Shah, died in an advanced age about the year 1779 at Benares, equally admired and esteemed by the Musulman, Hindoo, and English inhabitants of India. His retirement is thus noticed by a contemporary writer, the *Khojeh Abdul-kurreem*, who, having quoted a tetra-stich of the Sheikh, in which some reflections are thrown on the mean origin of Nadir Shah, adds,

بررگی معرود که سخن سیح در این باب قابل اعتبار  
بست زیرا که دشمن همدگر بودند و ملازمان سیح ریس  
او بهندوسان سرب آوردند

“ \* An illustrious person observes, that the words of the Sheikh  
“ on this subject are not to be implicitly believed, for they (Nadir  
“ Shah and Mohammed Ali Hozein) were enemies to each other,

\* I make not any apology for giving this passage in the original from my MS. copy of *Khojeh Abdul kurreem's* memoirs, but not having Mr. Gladwin's excellent version of this work at hand, I am under the necessity of offering my own translation

“ and the friends of the Sheikh induced him, from dread of the  
 “ king, to seek an asylum in Hindoostan.”

The copy of his memoirs in my possession is an octavo volume of 153 pages: it was composed a short time before his decease, and contains such a pleasing variety of personal and historical anecdotes, such excellent observations on men and manners, besides an interesting account of his travels, and remarks on many modern literary productions, with specimens of several,—that I was induced to employ in a translation of this work five or six weeks of the last summer, during my residence in the country. It appears that Mohammed Ali Hozain was a voluminous author, both in prose and verse. I have perused with much pleasure two large volumes of his elegies and sonnets. His liberality in religious opinions, (although he seems sincere in his attachment to the religion he professed) exceeds that of any Musulman-writer with whose works I am acquainted; and is eminently conspicuous in the praises he bestows on some learned and amiable Magians, (the descendants and disciples of the ancient fire-worshippers) whom he occasionally met with in *Yezd and other parts of Persia: his tribute of approbation* was never withholden from any who could justly claim it, of whatever sect or nation,—*Tros Tyrius &c.*

My translation of his Memoirs, with a map, which I have constructed to describe his route through various parts of Arabia, Persia, and Hindoostan, but little known to European travellers, shall be offered to the publick as soon as some literary engagements, which at present engross my time, shall have been fulfilled.

## در آمدن به بندر عباسی و عزم سفر حجاز

*Arrival at Bender-Abbaffi, and the undertaking of a journey to Hejaz.*

بگسنتی در آمدم هواي دریا و اوضاع گسنتی مزاج مرا  
مختل ساخت و رنجی سخت کشیدم و بس از چند روز  
باران و طوفانی عظیم شد مردم گسنتی طمع از حیا بردند  
چق تعالی نجات داد و بعد از مشقت و صعوبت بسیار  
بیکی از سواحل عمان رسیدم عمانیان که اکبر خوارچ و  
قطاع الطرف بحرند گسنتی بگرفتند و اموال بغارت بردند و  
مردم را در آن صحرا گذاشتند و برقتند

## ورود بمسقط و از آنجا به بحرین

بس از چند روز بمسقت تمام بمسکت که بمسقط مشهور و  
از شهرهای ایشان است رسیدم و مدت یکماه توقف کردم که  
اندک آسودگی حاصل آمد و در آن سال موسم سفر حجاز  
نماند حزم مراجعت کردم و ناچار بگسنتی سوار شده بجزیره  
بحرین آمدم

*Our author informs us, that happening to find at Bender-Abbassi, (Gombroon) some vessels preparing to sail for Mecca, he resolved to avail himself of that opportunity; and proceeds in his narrative as follows.*

---

I went on board a ship; the smell of the sea and motion of the vessel affected me with extreme sickness, and I suffered much uneasiness: and after some days came on heavy rains and a great tempest; the people of the ship had not any hopes of preserving their lives, but the Almighty granted us his protection, and saved us.—After many difficulties and distresses, we reached one of the shores of Omman. The Ommanians, who are for the greater part hereticks and pirates, seized the ship, plundered it of all that was valuable, drove the crew into the desert, and went away.

*The Journey to Muscat, and from that to Bahrein.*

Then, after some days, with considerable fatigue and pain, I reached *Muscat*, (مسقط also written مقسوط) which is one of the towns of those Ommanians; and there I staid one month in order to recover myself a little. The proper season of that year for making the pilgrimage to Mecca being past, I prepared with a heavy heart for my return; and, again embarking in a vessel, arrived at the island of *Bahrein*.

سکینه آنجا اهل ایمان و صلحا میباشند و علوم عربی  
و فقه و حدیث فی الجملة رواجی دارد از علما و اعیان  
آنجا بود شیخ محمد شیخ الاسلام با من العی تمام بهم رسانید  
و بالمیاس او عرب بکماله توفیق کردم

طول آن جزیره بحدیسی ده فرسنگ و عرصس چهار فرسنگ  
است و همه بحلستان و معمور است و اگر مردم بسیار و انهار  
خوشکوار دارد اما هواش معتدل گرم و بسنت احاطه دریا  
بامواقع است

### وصول به بندر کنک

سرا بکسی در آمده به بندر معوره کنک که بهرین  
سواحل فارس است رسیدم و از آنجا عازم بندر سیراب فارس  
شدم و در آن سفر کمتر ناحیه از مملکت مانده باشد که  
ندیده باشم

### معاودت سیراب

بس سیراب آمدم و خاطر بدان معلف شده بود که ترک  
معاشرت حلف و سکنی در معورهها کرده در یکی از



The inhabitants of that place are persons of probity and of knowledge, intelligent in the pure Arabick, learned in religion and law, and well versed in the holy traditions. Among their ancient and learned men was the Sheikh al Islam Mohammed, with whom I formed a friendly intimacy, and at his request protracted my stay there almost one month.

Of this island the length is, as nearly as can be computed, ten farsangs, and the breadth four. It is all highly cultivated and planted with palm trees,—in general well inhabited,—and watered with pleasant streams; but the air is exceedingly warm, and it is inconvenient from being surrounded by the sea.

*Arrival at Bender Gong.*

I then proceeded, in a vessel to the pleasant port called *Bender Gong*, which is the best of the coasts of *Fars*; and thence I undertook a journey through the cool and watered districts of *Fars*; and in the course of this tour, there were very few places of the province which I did not visit.

*Return to Shiraz.*

After that I went to Shiraz, and here my mind became fixed upon a favourite object,—that I might withdraw from the world and the society of man, and retire to one of the mountains, where I could

جبال که پناهی و آبی داشته باشد انزوا گزینیم و با  
 آنچه رزاق حقیقی مقدر ساخته باشد قناعت کنم و بیک  
 پاره دل از الفت خلق و اوضاع روزگار متنفر و منترجر  
 میشده بوده احوال دنیا را با طبع خود ملازم ننیافتم و هر جا  
 می شنیدیم که در کوهی و غاری و چشمه و چند درختی  
 هست بدیدن آن رغبت میکردم و عزم مقام در آن مکان  
 مینمودم آشنایان و پیوستگان مانع می آمدند و الفت  
 والدین و افراط محبت ایشان نیز مانعی قوی بود و در  
 شیراز بودم که یکی از مراسلات والد مرا حوم رسید در  
 عنوان آن این رباعی نوشته بود

رباعی:

در دل ز فراق خستگیها دارم

در کار ز جرج بستگیها دارم

با این همه غم تو نیز پیمان وفا

میشکن که جز این شکستگیها دارم

find shelter and water, and lead in peace a solitary life, content with whatsoever Heaven should dispense,—averse from the society of men in general, and disgusted with the worldly state of things.—And every where, I heard that there were fit places for such retirement; in hills where there were caves, and fountains and some trees. These places my curiosity led me to visit, and I was preparing to put in execution my design of settling in one of them, but my neighbours and relations opposed my inclination, and the love of my family, and the friendship of my near kinsmen, had a great effect in preventing me. And I was at Shiraz, when a letter arrived from my late father, of happy memory, on the superscription of which was written this tetrastich.

## TETRASTICH.

In my heart, from thy absence, I suffer many pangs:

In my worldly affairs, from the dispensations of fortune, I suffer many embarrassments:—

With all these, there is affliction on thy account—

Break not, then, thy promise, for I have already a sufficient share of sorrow.

*Arabick Inscription, with a Portuguese Translation---Communicated to the Editor by Gen. VALLANCEY.*

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INSCRIÇÃO Árabe, que está em hua peça chamada de Dio ; a qual se acha na Fundição, com a tradução da dita em Portuguez. Lida e traduzida, pelo Padre Fr. João de Souza, Religioze da Za. ordem da Penitencia da Provincia de Portugal.

مولانا سلطان سلاطين الزمان البهيبي بني لست  
الرحان المجاهد في اغلاء اوامر القسـران  
القامع اساس اهل الطيان العالع ديار عبدة  
الاوتان الضالـب في يوم التقى البهتان الوارث لملك  
سليمان الواقـ بالله الهان مالك الغضائل  
ببادر شاه السلطان هذا البدفع صنع في خامس  
من ذي القعدة سنة تسع وثلثين و تسعمائة تسبي

Do Nosso Soberano Mahîy ; Rei dos Reis do Seculo, filho da nobre Senhora Rahân ; Defensor da Lei Mahometica Vencedor dos Tancos \* : Expugnador, e destruidor dos Ebaditas † no memoravel

\* Os Tâncos, são huns Povos que vivem junto a Ethioopia.

† Os Ebaditas são certas Povos decedentes de Ismael, os quaes occupavam a Mesopotâmia, as margens do Rio Eufrati.

dia da pelêja, antes do Rei Salib, Herdeiro do Rei Suliman; confidente em Deos; pai da Patria, e das Sciencias, Rei de Madarchah. Foi fundida a 5 do mêz de Zil Kâde, anno de 939 da Hegîra; que corresponde a 16 de Janeiro de 1526.

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*The Story of RUSTAM's Seven Adventures; or his Journey on the Road of the Seven Stages, to liberate King CAI CAUS from the Bonds of the Deeve SEFEED (or the White Giant,) and the Particulars of that Transaction \*--- Translated from the Shah Namah Nefr by W. OUSELEY, Esq. and continued from Vol. I. p. 368.*

*First Stage.*

IT is thus said, that when Rustam set out for Mazenderaun by the road of the Seven Stages, or *Hest Khan*†, on coming to the

• داستان رستم در راه هفتخوان برای رها کردن کاس را از بند دیو سفید و کبکب آن

† *خوان* Khan literally signifies a table spread out with dishes of meat, &c., but here may be translated the halting place, or station, where a person stops to refresh himself on a journey. In a fine copy of the Shah Namah now before me I find it written هفت منزل or the Seven Stages.

who casting his eyes all around, as far as the darkness of the night would allow, could not discover any appearance of an enemy, for the dragon had again disappeared. Whereupon he became extremely angry with his horse, and accusing him of vain fears and dread of the darkness, he threatened that, if he again disturbed him without sufficient cause, he would cut off his head, and proceed on foot to Mazenderaun. Having said this, he fell asleep; and a third time the dragon appeared, while Rakesh, fearing his master's anger, dared not venture to go near him. But seeing the dragon prepare to attack Rustam, the love of his master overcame his fears, and neighing with all his might, he again roused him from sleep.

It was so ordained, however, that this third time the dragon had not the power of concealing himself: and when Rustam saw him, he exclaimed, biting his lips with the teeth of regret, "How near was I, without just cause, to destroy my faithful Rakesh."—Then mounting, he attacked, and, to relate the catastrophe in a few words, slew the monster, and leaving that place, proceeded to the third stage.

### *Third Stage.*

On arriving at this stage, Rustam found it a most delicious place, blooming like the garden of Paradise, with groves of trees, and streams of clear water; and there he perceived a goblet of wine, and a dish with roasted fowl, fresh bread, with salt and various preserved fruits and pickles: and near these was placed a guitar, which when

Rustam beheld, he was extremely rejoiced, congratulating himself on finding such an unexpected feast in the dreary journey to Mazenderaun. He then took up the instrument, and touching the strings, exclaimed, " Musick and festivity ill become Rustam, who has " such difficulties to encounter in the road of the Seven Stages "

A certain sorceress (who dwelt in this place) hearing what Rustam said, assumed the form of a beautiful woman, and decorating herself with various ornaments, her hair flowing in graceful ringlets, and her cheeks painted, she presented herself like a Hour of Paradise before the hero, who, on beholding her, bit his lips with surprise, and thanked heaven for sending him so lovely a companion and so delicate a repast in the barren deserts of Mazenderaun

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Placing herself by his side, the sorceress filled a cup with wine, and presenting it to Rustam, invited him to drink, who, taking it in his hand, pronounced a benediction in the name of God. As soon as the enchantress heard the sacred name, her beauty vanished, her colour became blackish, her locks matted with filth, and she appeared as a deformed and miserable hag of an hundred years

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When Rustam beheld this sudden metamorphose, he knew that this wretched old woman was a vile magician, and immediately casting his noose, he caught her by the neck, then desiring her, if she could, to resume the beautiful form in which she had before appeared to him, and finding that her magical power had ceased on his uttering the name of God, he cut her in two with his scymetar, and proceeded on his journey

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بهادر شاه السلطان هذا الهدنـع صفع في خامس  
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*First Stage*

IT is thus said, that when Rustam set out for Mazenderaun by the road of the Seven Stages, or *Hefi Khan*†, on coming to the

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first, he was affected with extreme hunger, and perceiving that the forests were full of wild asses, he spurred on his horse *Rakesh*, and hunting them, killed many with his mace and arrows; and having collected some chips and dry wood, with the steel heads of his arrows he struck fire; and having skinned the beasts, he made a spit of a small tree, and roasted them; then eat of them, and flung away the bones; going to the brink of a stream, he drank of the water until he had satisfied his thirst; and then feeling disposed to sleep, he loosed the bridle of his horse, and turned him to graze in the field.

It happened that near the spot where Rustam laid himself down to sleep, was a place full of reeds, in which an immense lion concealed himself, who, perceiving the hero to be asleep, and *Rakesh* feeding beside him, resolved first to attack the horse, and then at his ease devour the man. Accordingly he sprang on *Rakesh*, who, snorting and erecting his ears like the points of two spears, placed his fore feet on the lion's head, and seizing him in his teeth, tore him in pieces, and then continued to graze.

When Rustam awoke, and found the lion in this state beside him, he knew that his horse *Rakesh* had destroyed the beast; and rebuking him for his folly and rashness in contending with such a creature, he said, "If you had been killed in the combat with this lion, how could I, on foot, proceed to Mazenderaun with this load of armour, my club, bow, quiver, spear, and all the other apparatus of war? Why did you not come and awaken me by your neighing, for I know your voice? In future act not so rashly; but

“ on similar occasions, when an enemy appears, come and awaken me, and leave me to fight him.”

Having said this, he saddled and bridled his horse, and setting forth, proceeded without intermission, night or day, until he came to the second stage.

### *Second Stage.*

Rustam, on arriving at the second stage, being extremely hungry and thirsty, satisfied his appetite as he had done at the former stage; and having drank of a clear stream, prepared himself for repose. Taking off the reins of Rakesh, he turned him to feed in the plain, and repeated his injunctions that, in case any foe should appear, he might not presume to fight with him, but should come and awaken his master. Having given his horse this charge, he laid himself down and slept.

When it was midnight, a certain Dragon \* of immense size and strength approached. Rakesh, immediately running to his master, began to neigh, and beating the ground with his feet, awakened him. In the mean time the dragon concealed himself; and Rustam starting up, looked about, on right and left, and not finding any enemy at hand, laid himself down again to sleep. A second time the dragon came forth, and Rakesh, as before, awakened his master,

who casting his eyes all around, as far as the darkness of the night would allow, could not discover any appearance of an enemy, for the dragon had again disappeared. Whereupon he became extremely angry with his horse, and accusing him of vain fears and dread of the darkness, he threatened that, if he again disturbed him without sufficient cause, he would cut off his head, and proceed on foot to Mazenderaun. Having said this, he fell asleep; and a third time the dragon appeared, while Rakesh, fearing his master's anger, dared not venture to go near him. But seeing the dragon prepare to attack Rustam, the love of his master overcame his fears, and neighing with all his might, he again roused him from sleep.

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### *Third Stage.*

On arriving at this stage, Rustam found it a most delicious place, blooming like the garden of Paradise, with groves of trees, and streams of clear water; and there he perceived a goblet of wine, and a dish with roasted fowl, fresh bread, with salt and various preserved fruits and pickles: and near these was placed a guitar, which when

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" such difficulties to encounter in the road of the Seven Stages."

A certain forcerefs (who dwelt in this place), hearing what Rustam said, assumed the form of a beautiful woman, and decorating herself with various ornaments, her hair flowing in graceful ringlets, and her cheeks painted, she presented herself like a Houri of Parádise before the hero; who, on beholding her, bit his lips with surprise, and thanked heaven for sending him so lovely a companion and so delicate a repast in the barren deserts of Mazenderaun.

Placing herself by his side, the forcerefs filled a cup with wine, and presenting it to Rustam, invited him to drink; who, taking it in his hand, pronounced a benediction in the name of God. As soon as the enchantress heard the sacred name, her beauty vanished, her colour became blackish, her locks matted with filth, and she appeared as a deformed and miserable hag of an hundred years.

When Rustam beheld this sudden metamorphose, he knew that this wretched old woman was a vile magician; and immediately casting his noose, he caught her by the neck; then desiring her, if she could, to resume the beautiful form in which she had before appeared to him, and finding that her magic power had ceased on his uttering the name of God, he cut her in two with his scymetar, and proceeded on his journey.

*Fourth Stage.*

When Rustam proceeded to the fourth stage, he found the road so difficult and wearisome, and the heat so dreadfully intense, that, as no water could be procured, his tongue was parched up, and his life hung upon his lips. Alighting from his horse Rakesh, with his javelin in his hand, he walked on, and in a piteous tone, resigning himself to the just and merciful Creator, said, that if his time was come, and that it was the will of the Lord that he should thus perish, he was satisfied with his fate: but he expressed the utmost anxiety for the safety of his king, *Cai Caus*, and lamented that he should not have the glory of releasing him from the hands of the White Giant. Then falling on the ground through excessive faintness, from thirst and heat, he cried, "Alas! my time, I feel, is now come; but woe is me! my sovereign still languishes in confinement, and must miserably perish."

Whilst Rustam was uttering these doleful lamentations, suddenly he perceived a sheep in the desert, and concluding that water could not be very far off, with renewed vigour and fresh hopes starting up, he followed the creature a little way, and at length arrived at a fountain of clear water,—when the sheep vanished from his sight. Having satisfied his thirst, Rustam returned thanks to heaven for his deliverance, and proceeded onwards.

*Fifth Stage.*

When Rustam arrived at the fifth stage, being affected with extreme hunger, he hunted down and killed a wild ass, and having as before kindled a fire, and roasted the flesh, he made a hearty meal, and laid himself down to sleep, having turned Rakesh to graze.

Now it is said, that a certain Deeve, named *Ovlaud*, (or *Avlaud* \*) dwelt in that place, of which he was ruler, and that near it was a corn field, in which Rakesh went to feed. The keeper of this field seeing the horse, took a stick in his hand, and drove him forth, and pursued him till he came to where Rustam lay asleep, and struck the hero with his stick on the knees so violently, that he awoke. The keeper of the corn field exclaimed, " Who are you that have  
" thus presumed to turn your horse into the king's field? Now I  
" shall bring you before the king, and you shall answer for all  
" that your horse has eaten and destroyed."

Rustam, without any reply, jumping on his feet, seized the keeper of the field, and cutting off both his ears, gave them, all bloody as they were, into his hand, and desired him to take and shew them to his master. Having said this, he laid himself down and slept again.

When the keeper of the field went to the king, and shewed him his ears still bleeding, and told him that a man of huge stature and immense strength had come and fallen asleep near the field, and that his horse began to devour the young corn, and that he had driven him away, and attempted to bring the man before the king, but that he started up, and without saying a word had cut off both his ears, and then desired him to take them to his master,—the king was astonished, and having assembled the Deeves, prepared to attack Rustam.

When this hero awoke, he mounted his charger, and received the attack of Ovlaud and the other Deeves, whom with his sword and his mace he killed, reserving only Ovlaud, whom he had caught in his noose. To him he gave quarter, and asking him various questions, told the Deeve that he had it in his power to serve him, and that if he spoke truth, and used no treachery or fraud, he should reward him with the kingdom of Mazenderaun.

The Deeve promised to obey the commands of the hero, and he then informed him that his object was to release Cai Caus from the power of the White Giant, and to slay the king of Mazenderaun, and he ordered Ovlaud to guide him to the place where the Persian monarch was confined, and to the habitation of the Deeve Sefeed. This service Ovlaud undertook to perform, and Rustam having tied his hands, made him walk before him, and they proceeded to the sixth stage.





*Sixth Stage.*

Here Rustam fought with the *Deeve Arzhenk* \*, and slew him, but as the story is very long, we shall hasten to the

*Seventh Stage*

On arriving at the place where Cui Caus was confined, the neighing of Rustam's horse reached that monarch's ears, and all the Persians exclaimed, " Our sufferings are now almost at an end " After having seen the king, and slain the Deeves who were left as sentinels over him, Rustam discovered the blindness of his fellow countrymen Caus told him that he had been informed that in order to restore his sight, three drops of blood from the heart of the White Giant must be applied to his eyes Then Ovlaud pointed out the dwelling of the White Giant to Rustam, who immediately attacking him †, after a severe combat, slew him, and having torn out his heart, gave it to Ovlaud who letting fall three drops of blood from it on the eyes of Caus, he and all the Persian warriors recovered their sight

درو آرریک \*

† In compliance with the advice of several ingenious Orientalists, I shall occasionally verify the pages of these Collections with copies of original Asiatic paintings The specimen here given representing Rustam's battle with the White Giant, is taken from a very beautiful copy of the Shah Nameh in my possession The two lines at the bottom of the picture *Bea l g fi Rustam gur r r r jawn*, &c have been already quoted in the *Persian Miscellany* p 92

Here the historians relate various strange adventures ; but we shall proceed in a brief manner with the story of Cai Caus, who with Rustam departing from Mount Asprooz, wrote a letter to the king of Mazenderaun, soliciting from him a safe guard or free passage on their way back ; which he refused to grant, and attacked them with his forces. In the combat Rustam succeeded in pulling him from his horse ; but he fell in the form of a huge fragment of stone. When Rustam found that the king of Mazenderaun thought to elude his vengeance in this shape, he caused the stone to be brought to his own camp, and said, “ It will be better for you to come forth from this stone, for if you delay, it shall be cut into atoms with swords and pick-axes.”

When the king of Mazenderaun heard this, he was afraid, and immediately came forth from the stone. Rustam led him by the hand to king Caus, who, without a moments hesitation, called for the executioners, and caused him to be cut to pieces.

After this, it is related, that king Cai Caus ravaged and conquered the whole country of Mazenderaun : and Rustam representing to him that he had promised to Ovlaud the government of that place in consequence of the true information he had given, and of the services he had performed, Cai Caus bestowed on him that kingdom, and then returned to Persia, and sat on the royal throne, and governed with justice and liberality. And in all the provinces and remote parts, the rumour of Caus's victory over the king of Mazenderaun became general ; and it was known that he had conquered that country, and the nobles came from all quarters, and congratulated the king.

Then Rustam, the dispenser of kingdoms, the hero of the world, having received from Caus a splendid *Kbelaat*, or dress, and other magnificent presents, returned to Zablestan.

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*Letter from Sir WILLIAM JONES to JOSEPH  
COOPER WALKER, Esq.*

*Crisbn-nagar, Bengal,  
Sept. 11, 1787.*

I GIVE you my hearty thanks, Sir, for your kind attention to me, and for the pleasure which I have received from your letter, as well as for that, which I shall certainly receive from your Historical Memoirs of the Irish Bards. The term being over before your book could be bound, and the state of my health obliging me to seek this pastoral retreat, where I always pass my vacations among the Brahmens of this ancient university, I left Calcutta before I could read your work, but intend to peruse it with eagerness on my return to the capital.

You touched an important string, when you mentioned the subject of Indian Musick, of which I am particularly fond: I have just read a very old book on that art in Sanscrit, and hope to present the world with the substance of it, as soon as the transactions of our

society can be printed; but we go on slowly, since the press is often engaged by Government; and we think it better to let our fruits ripen naturally, than to bring forward such watery and imperfect fruits as are usually raised in hot-beds. The *Asiatic Miscellany*, to which you allude, is not the publication of our Society——it was the undertaking of a private gentleman, Mr. Gladwin, and will certainly be of use in diffusing Oriental literature, though it has not been so correctly printed as I could wish. When you see Colonel Vallancey, (whose learned work \* I have read twice with great pleasure) I request you to present him with my best remembrance. We shall soon, I hope, see faithful translations of Irish histories and poems: I shall be happy in comparing them with the Sanscrit, with which the ancient language of Ireland had certainly an affinity. Proceed, Sir, in your laudable career: you will deserve the applause of your country, and will most assuredly have that of,

SIR,

Your very obedient,  
and very humble Servant,  
W. JONES.

To JOSEPH COOPER WALKER, Esq. Dublin,  
(now of St. Valers, near Bray) Ireland.

\* The work alluded to by Sir William is probably "The Vindication of the Ancient History of Ireland."

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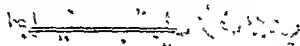
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*Persepolitan Alphabet, from an original Persian MS.---- Communicated to the Editor by the Right Honourable Lord TEIGNMOUTH.*



The annexed engraving is taken from a collection of sixty alphabets, comprised in a volume of thirty pages. This, which is here given as the Persepolitan, is styled in the MS,

قلم زرد شنیان آتش برست که از او آخر سلطنت گشتاسب  
اجرا یافت به تحویل حروف ابجدی

“The alphabet of the Zoroastrians, or Fire-worshippers, which was introduced in the latter part of the reign of Gushtasp, the letters arranged according to the *Abjed* \*.”

Although the alphabets in this extraordinary collection (such as the Egyptian, the Grecian, the Hebrew, king Solomon's, the Talismanick, &c.) are, for the greater part, mere productions of fancy, it is evident, from his attempt to imitate the arrow-headed character, that the compiler, or transcriber, had seen either the inscriptions at Istakhar, or copies of them.

\* A verse, in which the Arabick letters follow according to their arithmetical powers, and correspond to the Hebrew alphabet.

*Historical Anecdote from the Tarikh Aafim Cufi\**  
*Translated by W. OUSELEY, Esq.*

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چنین روایت کنند که چون ابن وبعث بنویسد و کواه  
 بر گرفتند و امیر الہومنین عنان رضی اللہ عنہ امارت  
 مصر محمد بن ابوبکر را فرمود و مصریان باز کشتند چون  
 چند منزل پرفتنند در امانہ راہ علامی سیاه دیدند کہ بر  
 شتری نشستہ بود و ببعجل بہام براہ راست میراند یکی را  
 بد و انہندند اورا نزد یک خوشتن خواندند و گفتند بتعجل  
 گجا مبروی مگر مسکری با چیزی کم کردہ بطلب آن می  
 شتابی راست نکوی کہ تو کیستی

گفت من غلام امیر الہومنین عنانم مرا فرمودہ است کہ  
 بہصر روم بنزد یک امیر مصر رفتند امیر مصر با ما است گفت  
 نہ امیر کہہ انجاست

محمد بن ابوبکر گفت اورا از شتر فرو آرید با چیزی بپرسم

\* Of this work the reader will find a short account in the First Volume of these Collections, p. 333, and some extracts from it in the same Volume, p. 63, 161, 334, &c.



*The Khalif Osman, in the year of the Hegira 35, (A. D. 655) at the request of his Egyptian subjects, agreed to the deposal of Abdallah Ben Saied Ben Abi Soreh, and appointed Mohammed Ben Abubecre to be their governor in his place.*

It is related that when this matter was agreed upon, and the necessary writings drawn up, the Commander of the Faithful, Osman, (whom God reward) having appointed Mohammed Ben Abubecre to the government of Egypt, the Egyptians set out on their journey home, and when they had travelled a few stages, they perceived on the road a black slave, mounted on a camel, and going forward with great expedition. They sent one of their party, running after him, and calling him toward them, said, "Whither do you travel with such speed? Perhaps you are escaping (from slavery,) or seeking something that has been lost, and therefore you hasten on? Tell, truly, who you are?"

He answered, "I am a slave of the Ruler of the Faithful, Osman, who has ordered me to proceed to Egypt to the governor of that country." They said to him, "The governor of Egypt is here with us." He replied, "I do not mean the governor that is here."

Mohammed Ben Abubecre then desired them to take the slave off the camel, that he might ask him some questions. Having caused

اورا فرماوردند محمد ابوبکر گفت راست بگوئ که تو کیستی  
گفت من غلام امیر الهومنین عنانم

برسید که گجا می روی گفت بصر بنزدک عبد الله  
بن سعید بن ابی سرح رسید که بجه کار گفت بیغامی  
دارم رسید که جه بیغام داری گفت بر نتوانم گفت برسیدند  
که هیچ نوشته داری گفت بیغامی دارم نوشته ندارم

اهل مصر گفتند دستوری میدهی تا اورا بجوم محمد بن  
ابی بکر فرمود که چنان کنی که جبه بار و جامه اورا و جامه  
شتر بچستند هیچ نوشته بافتند مطهره دند بد از شتر او اوخته  
بر آب بود آب بر بختند و مطهره را بجنبانیدند آوازی می  
آمد کنانه بن بشر الحیصی گفت والله که مرا در دل می  
آمد که در آن مطهره نامه است گفتند در میان آب  
چگونه کاغذ باشد کنانه گفت مردمان حیلها دانند و بعضی  
از صاحب عقل آنرا در نیابد

الغرض مطهره بشکافتند تک شیشه یافتند سر بهوم مهر کرده  
سر باز کردند و شیشه را بشکستند نوشته از آنجا بیرون آمد  
برین منوال

him to alight, Mohammed Ben Abubecr desired him to speak the truth, and to declare who he was. He again answered, "I am  
" slave to the Ruler of the Faithful, Osman."

He then asked him, whither he was going. He answered, "Into  
" Egypt to Abdallah Ben Saïd Ben Abi Sorah." Being asked on  
what business, he said that he carried a message to him; and when  
they desired to know the subject of that message, he declared that  
he could not disclose it. They then asked whether he had not some  
writings with him. He answered, "I bear a verbal message, but  
" have not any letter."

The Egyptians then requested permission from Mohammed Ben  
Abubecr to search this slave; and he having desired them to do so,  
they examined all his baggage and his clothes, and the furniture of  
the camel, but found not any writing. Perceiving a certain water-  
vessel hanging from the camel, they poured out the water, of which  
it had been full, and then shaking it, a noise was heard from  
within. Kenaneh Ben Bashr Alheizy exclaimed, "By God! it  
" strikes my mind that a letter is concealed within this water-vessel."  
The others said, "How could paper remain (undamaged) in the  
" midst of water?" Kenaneh replied, "Some men contrive stra-  
" tagems, which many other ingenious persons cannot com-  
"prehend."

In short, they broke the water-vessel, and found within it a  
phial sealed with wax: this seal they opened, and broke the phial,  
and found within it a letter, the purport of which was as follows.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عبد اللہ عنیان امیر الہومنین مبنوسد عبد اللہ بن  
سعد بن ابی سرح و مبرمائد کہ جون عمرو بن زید و رقاً  
الخزاعی بمصر رسند اورا بکبر و کردن زن و علعبہ بن  
عرس البلوی و کنائہ بن بسر الحبصی و عروہ بن شتیم  
الہستہ را بکبر و دست و پای انسان از خلاف ببر و بکزار  
با در خون یغلطند و بہہرند خون بہہرند ہر سہرا از  
درخان خرما بباونز و بر و فہ مہالی کہ مسجد بن ابوبکر  
می آرد مراورا بکبر و حبلہ کن باشد کہ اورا بدوانی کشت  
و بہر فرار بر سہ عمل خوشن منباس

“ In the name of God, the clement, the merciful.”

“ Abdallah Osman, Ruler of the Faithful, writes to Abdallah  
 “ Ben Saied Ben Abi Sorah, and commands that when *Omru Ben*  
 “ *Yezeed* \* and *Rakka-al-Kbezzar* shall arrive in Egypt, you take  
 “ them and cause them to be beheaded; and that you also take  
 “ *Alkamab Ben Araiesb Albelout*, and *Kenaneb Ben Bafbr Albezy*,  
 “ and *Orou Ben Sbatim Alyefi*, and having caused the opposite  
 “ hands and feet of each to be cut off, you leave them to welter in  
 “ blood until they expire: after which, let their three bodies be  
 “ suspended from palm trees. And that you seize the first fair  
 “ opportunity that offers, and devise stratagems, whereby you may,  
 “ perhaps, be enabled to slay *Mohammed Ben Abubecre*: fail not to  
 “ exert yourself in the accomplishing of this business.”

\* Or *بريد* (Bereid) according to one copy.

[To be continued.]

*The Phœnix---From the Turkish Manuscript  
described in Vol. I. p. 134.*

حکایت — روایت اولنور که کرکس نامنه مسهور اولان  
قرش بک بیل یشرمنس بس فجان که بک بل تمام اوله اغزیله  
چوب پاره کر جمع ایدوب آتش بیدا ایدر ایدن کند ولی  
اول آتشه باقوب کل ایدرمنس بعده اول کوله روزکار طوقند  
نده حق تعالی حضرتلر بک فرمانیله کیرودریلور و بک یل  
دخی یشر نایبامته دک بوبله درد برلر

- “ It is related that the bird called *Kerkes*\* lives a thousand years.  
“ When a thousand years are past, she gathers pieces of wood in  
“ her bill, and kindling a flame, is consumed in the fire and be-  
“ comes ashes : then, by command of the Almighty, the air restores  
“ this ashes to life, and she again lives a thousand years, and so on  
“ until the day of judgement.”

\* Some Persian authors give a different account of the *Kerkes*. In the original Turkish MS. this fable is illustrated by a neat painting, of which an exact imitation will be found in the miscellaneous plate belonging to this number.

*Remarks on the Eastern Origination of Mankind,  
and of the Arts of cultivated Life---By GRAN-  
VILLE PENN, Esq. F. S. A.*

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IT is observed by Voltaire in the introduction to his discourse on the Spirit of Nations, that whoever considers nations as a philosopher, will begin his contemplation *in the East*, from whence population, science, &c. proceeded forth; and he artfully brings his principle into practice, by placing the Chinese *first* in the order of his history, as being the *most Eastern* people of Asia. That ingenious writer needed not, indeed, to be informed, that the idea of "*the East*" is purely relative, and that a point considerably to the East of all Europe may, nevertheless, be West in respect of the greater part of Asia. But we are aware of the particular motives which induced M. de Voltaire, and the school in which he presided, to neglect this distinction and bring forward the Chinese upon the page of history, and to endeavour to advance them to the foremost rank as a nation; and we are likewise able to detect the fallacy and extreme absurdity of a serious appeal to evidence adduced from the dark and incompetent traditions of the Chinese, which has been made with no other

view than to exalt those authorities, in the vain hope of depressing, in an equal ratio, the sacred testimony of scripture.

It is necessary, however, after having stated the origin of nations and of civilization to have been *in the East*, that is to say, in a part of the earth to the eastward of us who are discoursing, to fix as nearly as we are able the exact point; in order that our minds may not fluctuate for ever under an undefined idea, and subject to the constant influence of an uncertainty destructive of all the real advantage we possess in the knowledge of *the fact*, that, in respect of Europe and of some parts of Asia, the source of population, arts, and science, was *East*.

Now it is an established truth, that while Europe and Africa, and a part of the West of Asia, look to *the East* for their origin, the inhabitants of the Eastern parts of Asia look towards *the North* for the source of their progression. Hence it is reasonable to infer, as far as popular tradition delivered orally through a lapse of ages can afford premises for rational inference, that the COMMON ORIGINAL of the race of mankind now occupying this globe, existed in some middle situation; and that population, science, and the arts of life, issued forth from that central station, *Eastward* as well as *Westward*. And that this was the case, every testimony concurs in establishing.

The great event which we denominate the UNIVERSAL DELUGE, furnishes the period at which this argument naturally commences. One writer, and of considerable merit, not sufficiently acquainted with the contents of the Hindu records, incautiously



affirmed, that they contained *no memorial* of that universal catastrophe; whilst another, equally unprepared to pronounce of the capacities of nature, no less indiscreetly alledged, that an universal flood has been demonstrated to be *impossible*. Happily, a more cultivated intimacy with the letters of Hindustan has amply disclosed the indiscretion of the first assertion; and a more profound and particular investigation of the principles and phenomena of nature, has fully demonstrated the temerity of the second. If, then, the present race of man are the remote issue of ONE FAMILY, which alone survived that calamity, and if we can obtain evidence able to certify us of the place in which that one family was first seated after the deluge, we shall then have discovered the original birth-place and *cunabulum* of the present human race.

But I cannot proceed further, without offering first some observations on the opinion of an author to whom I have just alluded. The mere *silence* of the Hindu records on the subject of a general deluge, would not have necessarily proved that the event had never taken place; on the contrary, *if that event was otherwise well-established by adequate evidence*, that silence would have amounted to an irrefragable proof of the comparative recency of those records. But the objection that opposes a *natural impossibility*, is of a very different character; since no evidence can be competent to establish that which is essentially, and in the nature of things, IMPOSSIBLE.—Now, as the whole of the present argument bears upon the historical CERTAINTY of the universal deluge, it cannot be out of place here to make some remarks appertaining to the real character of that great revolution.

The learned and elaborate writer to whom we are indebted, among other valuable works, for *A Dissertation on the Scythians*, &c. has ventured, not only to form, but also to promulgate an opinion concerning, not the fact merely, but the physical possibility of the universal deluge; and his opinion is given, without any reserve, in the negative. “The *latest* and *best* natural philosophers,” says he, “pronounce the flood IMPOSSIBLE; and their reasons, grounded on mathematical truth, and the immutable laws of nature, have my full assent\*.”

As this avowed opinion is of a quality much too serious and important to be passed by unnoticed, since it is the ground work of a system essentially hostile to the authority of Scripture, and which supposes different races of men to have “*originated*” in different parts of the earth, totally independent of each other, and destitute of all consanguinity,—I shall venture to observe upon it with all the freedom of remark that the learned author’s own example will authorize. If there is any thing that a philosophical mind can discern to be truly impossible, it is, for man to be able reasonably “to pronounce THE FLOOD impossible.” For since the notion of a flood is nothing else than the notion of land overflowed by water, which may be effected by two different processes; either by the elevation of the latter, or by the depression of the former: and since human experience occasionally discovers partial instances of both those effects in nature, he who shall hazard the assertion, that it is “impossible” for either of them to be rendered universal in our

globe, will at the same time hazard his authority as a philosopher. And I cannot help complaining here, that the very learned writer whose sentiments I am now considering, when he asserts that "the *latest* and *best* natural philosophers pronounce the flood impossible," does not extend to the *history of Nature* that severe and laborious attention which he feels, so justly, to be indispensable in the *historian of Nations* \*. Who these writers are to whom he attributes the characters of *latest* and of *best*, we are not informed; but (to name only one) unquestionably among the *best* natural philosophers, and also the *latest* at the time his book was published, was one who, only *eight years* before, had come forward among the very chief of those who have asserted, not only the *possibility*, but the *absolute certainty* also, of the universal deluge; and this, with such solidity of principle and gravity of argument, as to turn the scale quite oppositely from what this brief and unsupported assertion could induce an unenquiring reader to suspect.

This profound scrutinizer of nature imparts his sublime philosophy to his reader, by detailing in length the progress of his own conviction of THE CERTAINTY of that stupendous event. An exact and laborious examination of the various phenomena exhibited upon and below the surface of the earth in different latitudes, and a scrupulous application of the most sound principles of natural philosophy and right reasoning, led him ultimately to these important conclusions:—*That our globe, some ages ago, underwent a great and universal revolution:—That, previously to that revolution, the*

earth now visible was subjected to the continual action of water : — That, during all that period of time, the present continents were covered by the ocean, and formed its bed:—and, That by means of the index, or scale, furnished by the growth of vegetable soil, or mould, upon these marine surfaces which we now inhabit, it is not difficult to ascertain, that a term much exceeding 4000 years cannot have elapsed, since the great CHANGE took place by means of which they were exposed\*.

The record of Moses gave confirmation to an opinion, which had been first assumed upon the bare evidence of nature †; and an exact attention to verbal criticism in expounding that record, discovered the most intimate and striking correspondence between the appearance of the earth and the terms of the sacred text. For, indeed, those terms express, very emphatically, in Gen. vi. 13, the destruction of the habitable earth itself then subsisting, no less than of its inhabitants. “ I will destroy them AND the earth ” And so the LXX. καταρβειρω αυτας ΚΑΙ την γην. To which we might, perhaps, add the commentary of another sacred writer, ὅ τότε κοσμος ὑδασι καὶ ἀκλυσθεις ἀπώλετο ‡. “ The WORLD THAT THEN WAS, being overflowed by water, “ PERISHED.” Hence, although the tempestuous fury of the

\* *Lettres morales et PHYSIQUES, sur l'Histoire de la Terre*, par J. A. DE LUC. T. I. p. 227, &c. II. and V. p. 449, &c. It is to the *lettres physiques* only, that I wish to call the attention of the reader.

† “ Je ne l'offris — que comme étant celui qui nous a paru depuis long tems, à mon frere et a moi, expliquer LE MEILLEUR l'état actuel de la surface de la terre ” Ib. T. V. p. 450.

‡ 2 Pet. III. 6.

atmosphere was discharged, as a prelude to the impending destruction, and to augment the horror of the crisis,—this naturalist wisely concluded, that the *depression of the ancient continents*, or of the *ancient surface of the earth*, constituted the particular character of the *efficient ruin* of the deluge; and that these continents, sinking within the cavities of the earth opened by the disruption of their foundations, were followed by the general mass of the ocean, which, *flowing into a lower level, left its ancient bed bare and exposed*, all the proper and natural characters of which *marine bed* are easily recognisable in the *present habitable surface* of the earth. A great argument thus, precluding, among other inquiries, all geographical research after the locality of the *terrestrial Paradise* \*, and disposing finally of the vain fancy of pillars of Antediluvian science that resisted the convulsion of the deluge. And it is a curious coincidence, that while this philosopher was engaged in these illustrious speculations, Professor Hollmann of Goettingen had arrived at the very same general conclusions, by a different channel of inquiry, and without any mutual interchange of ideas †.

“ The opinion of a deluge (continues the author of the *Dissertation on the Scythians*, &c.) which Grotius shews to have been common to most nations, certainly arose from *the shells found even on the tops of mountains*.” With what design this remark, which closes the subject, is introduced by a writer who positively denies the

J C I J A

\* This argument, as it affects Gen ii 11, 14, will be examined on another occasion

† This curious treatise of Professor Hollmann is to be found, translated into French, in the *Journal de Physique* de l'Abbe Rozier, T. II p. 118

revolution of the deluge, I am altogether at a loss to conjecture; for nothing can be more certain than that the "IMMUTABILITY" of the order of nature at present subsisting, could never have favoured the transport of the shells of fishes to the tops of mountains; or the imbedding, in the *terra firma* of Europe, of marine productions, now exclusively appropriate to the shores and latitudes of India. The great naturalist already mentioned argues most philosophically, when he infers a positive MUTATION in the course of nature from that very phenomenon, in the following words: "En parcourant nos continents nous trouvons des *dépouilles de la mer* en une multitude d'endroits, & jusques fort haut dans les Montagnes:—DONC, ces dépouilles de la mer ont été placées par quelque cause dans les lieux où elles se trouvent; et ce phénomène est un premier indice de QUELQUE CHANGEMENT arrivé sur notre globe\*." A passage from Sir William Jones will excellently terminate this part of our subject. Speaking of the Mosaic history simply as a very ancient and curious record, he proceeds—"The sketch of Antediluvian history, in which we find many dark passages, is followed by the narrative of a DELUGE, which destroyed the whole race of man except four pairs; an historical fact, admitted as true by every nation to whose literature we have access, and particularly by the ancient Hindus, who have allotted an entire Purana to the detail of that event, which they relate, as usual, in symbols or allegories. I concur most heartily with those who insist, that, in proportion as any fact mentioned in history seems repugnant to the common course of nature, or, in one word, *miraculous*, the stronger

“ evidence is required to induce a rational belief of it;——let a  
 “ general flood, however, be supposed *improbable* in proportion to  
 “ the magnitude of so ruinous an event, yet the concurrent evidences  
 “ of it, are, *completely adequate* to the supposed improbability\*.”—  
 So judged this cautious, luminous, and capacious mind; which does  
 not seem to have been prepared to suppose, that the hardest objection  
 could have been carried beyond *improbability*.

Having thus, summarily, demonstrated the possibility, and also  
 vindicated the certainty, of *THE UNIVERSAL DELUGE*; it remains  
 to point out the part of the new earth first occupied by that family,  
 which, as we are informed by the only authentic record existing, alone  
 survived the general destruction. It has been observed by some able  
 and ingenious writers, upon a coincidence of various kinds of evi-  
 dence, that the cradle of the present race of mankind must have  
 been situated in a latitude about *forty degrees* north of the Equator:  
 now we have direct and explicit evidence, transmitted by an un-  
 interrupted course of history, that it was placed under a meridian  
 passing over *some part*† of the higher mountains of Armenia.—  
 Hence, then, we acquire the information, that *the present RACE OF*  
*MANKIND*, received its origin near to the borders of those luxuriant  
 regions, which a line drawn from the S. E. corner of the Euxine  
 directly eastward into the Caspian Sea, must necessarily traverse.

The next question to be decided; therefore, is, what part of the  
 earth gave origin to *the ARTS of CULTIVATED LIFE?*

\* Asiatic Researches, 9th Disc. On the origin and families of nations.

† Michaelis *Suppl. ad Lex. Heb.* אֲרָרָט, *Ararat*

Now, the argument that carries the origin of civilization and of science *indefinitely* Eastward, and that attaches on the name of THE EAST such mysterious importance, has derived a sort of indirect support from an error introduced by the ancient Greek interpreters of the Pentateuch; and which, passing from them into every subsequent version, has been embraced by almost all investigators of sacred antiquity. It is, indeed, the rectification of this inveterate error that forms the proper object of these observations. In Gen. viii. 3. the LXX. make the sacred historian to relate, that when the waters of the deluge had begun to abate, the ark of NOAH, which contained the sole fathers of the future race, came to a station "*on the mountains of ARARAT;*" ἐπὶ τὰ ὄρη τὰ Ἀρὰρὰτ. In this they correctly represent the words of the historian, which inform us of *the spot*,—*where* the family of the great Patriarch first descended from the ark,—*where* they resumed the practices of a stationary life,—and *from whence* the population of the earth was, in process of time, to issue forth.

The first accounts of *the movements* of the new race are contained in Gen. xi. 2. But here the seventy introduce a clause, which, though admitted, I believe, in most versions, is nevertheless abhorrent from the sense and perverse of the terms of the original record. They commence the *first account* given by the historian of man's *movement* after his departure from the patriarchal seat, in these words: καὶ ἐγένετο ἐν τῇ κινήσει αὐτῶν ΑΠΟ ΑΝΑΤΟΛΩΝ εὐρεν πεδion ἐν γῇ Σεννααρ. "*And it came to pass, as they moved FROM THE EAST, they met with a plain in the land of Senaar.*" Conformable with this interpretation are the



English, and I believe every modern version. But here we encounter a position that introduces material disorder into a short, regular, and simple narrative. The historian had deposited the patriarchal family in the neighbourhood of Arrat in Armenia. The first place to which he conducts their progeny is to the plain of Senaar, which was situated to the S. of Armenia. Yet he is made by the Greek interpreters to bring them thither, ἀπὸ Ἀσσυρίαν, "*from the East*." This interpretation has been productive of much theoretical and systematical evil, and has obliged some, not critically acquainted with the original, to be silent without conviction on many occasions, when the authority of Moses has been erroneously urged, in favour of mankind having spread to the East of Asia, and having grown up there into civilization and importance, before they, or a part of them, migrated in a supposed retrograde, or Western, progress to the neighbourhood of Tigris and Euphrates, on which latter river they laid the foundation of the celebrated Tower of Babel or Babylon. For, certainly, if the interpretation of the Septuagint be legitimate, either the historian contradicts himself, or he leaves an unaccountable chasm in his history, namely, between the first establishment of man in the *West of Asia*, and his *presumed return from the East of Asia* to the land of Senaar, of which long interval of time he does not even insinuate one single event.

But the whole of this difficulty will be found, after a cautious, full, and critical survey of the original, to have proceeded from an injudicious choice made, by the Greek interpreters, between the significations of an equivocal word. It is thus the passage stands in the original וַיְהִי בְּנִסְעָם מִקֶּדֶם וַיִּמְצְאוּ בְּקֶעֶז בְּאֶרֶץ שֵׁנַעַר.

Here we perceive, that the word rendered by the Greek, ἀπὸ Ανατολῶν, and by our and every other Christian version, "*from the East*," is in the original (viz מִקְדָּם) a word of various signification, and equally expressing "*in principio, olim*"—and "*ex Oriente*," between which senses the Alexandrian interpreters unfortunately made choice of *the latter*, and inserted it in their text, where it has become the vicious authority for all subsequent versions

Great indeed has been the confusion resulting from this misconception of the original, nor have the means used to repair the obvious defect been such as to conduce generally to success. Some, admitting the sense given by the LXX have sought to *elicit* a meaning for the historian. Among the number of these is the learned Bishop Patrick, who, rendering the original word, "*from the East*," remarks "He doth *not* speak of *all* the posterity of Noah, who " after the flood planted in the East, much less Noah himself, but " of a *great colony* of them, who, *when the East was much peopled*, " chose to go *Westward* " The learned Wells, among those on the other side, fully sensible of the simplicity of the narrative, and convinced of the intention of the historian, fortifies himself by some authorities, and then renders the passage, "*towards the East*"—But here is an opposition of senses so strictly *diametrical*, that each must tend to destroy the other in the opinion of every wary reader, and no less to invalidate itself. But there remains another interpretation, unconcerned in the hostility of these last exhibited, which, though not adopted (that I am aware of) by any existing version, will nevertheless relieve us from all embarrassment. This interpretation, followed by some ancient, and, among those, by the highest,

authorities, renders the word **מִקֶּדֶם** simply “*ab initio, olim, in principio*,”—“FIRST, AT FIRST, ORIGINALLY.” The reader may take a view of the different expositions of this text in the *Synopsis* of Pole; where, after shewing the authorities adduced respectively in favour of the two senses adopted by Patrick and Wells, the learned critic proceeds: “Cui hæc non arident vëtar, à *principio*. “Sic Aquila, Hieronymus in Fuller. Onkelos et Jerusäl. in Bochart. Phaleg. Sic **מִקֶּדֶם** sumitur Hab. I. 12.—Syri *ἀπ’ ἀρχῆς* “I. Joh. II. 24. vertunt **מִן קֶדִים**; ut sensus sit, *Cum OLIM, vel INITIO, proficiscerentur homines, invenirent convallē, &c.* Et locus ex historia præcedenti subintelligendus est. Sic indicatur, “HANC fuisse ANTIQUISSIMAM et celeberrimam *profectionem nempe OMNIUM HOMINUM.*”

That this is,<sup>1</sup> in fact, the *only* true and legitimate meaning of the text, will amply discover itself, if we attentively examine the authorities by which it is supported! While the Jews of Alexandria fell into the error that has caused so much perplexity in a simple and connected narrative, the Jews of Asia seem to have carefully preserved the *genuine signification*. The old Chaldee paraphrase, whose principal value consists in the opportunities it affords for fixing the sense of equivocal passages like the present, explains the verse in question thus: “*And it came to pass when they FIRST JOURNEYED, and had met with a plain in the land of Babylon,*” &c.—rendering the Hebrew **מִקֶּדֶם** by the Chaldee **בְּקֶדְמִיתָא**—*in principio*. The authority of this commentary for determining uncertain passages, is thus distinctly represented by the late learned Dr. Kennicott.—“Wherever this paraphrase is now found to agree with the present

" Hebrew text in *places probably corrupted*, we may fairly presume  
 " this agreement has been occasioned by wilful alterations of the  
 " paraphrase in conformity to the text. But where it still *differs*  
 " *from* the present Hebrew text, (as it does in many places, and  
 " of considerable importance) there it may still preserve the dignity  
 " of an ancient paraphrase, and may be of great use to assist in the  
 " recovery of such readings as are lost, and in the *explanation of*  
 " *such as are difficult and obscure*. And lastly, as some parts of this  
 " paraphrase are of much greater authority than others on account  
 " of their *greater age*, and of the *greater accuracy and closeness*  
 " with which they were composed; so the reader will, *on these*  
 " *accounts*, pay his *principal regard* to the paraphrase upon THE  
 " PENTATEUCH \*."

As no suspicion of collusion can bear upon the passage under ob-  
 servation, which *differs from* the Hebrew so far as to make that  
 definite which is there equivocal, the character of the commentary, as  
 it is described by Dr. Kennicott, demonstrates its competency to assist  
 us in the present argument; and by applying it according to the rule  
 given by that learned writer, and "*recovering*" by means of this "*an-*  
*cient paraphrase*" the true "*explanation*" of this passage of "THE  
 PENTATEUCH," every difficulty vanishes from the sacred narrative;  
 the uncertain chasm which had been apprehended to exist, disappears  
 from the imagination; and the thread of the story, from the FIRST  
 SETTLEMENT of the family of Noah, to the FIRST REMOVAL  
 of his issue from that settlement, exhibits itself direct and unbroken.

And the authority of the Chaldee paraphrase in this place is greatly strengthened, by its consistency in expounding the same phrase recurring in Gen. xiii. 11.—a passage which, strange as it may seem, has been hastily adduced by those who would render the text we have been considering, “*towards the East.*” Here likewise the LXX. render it *απο Ανατολων*, “*from the East;*” an interpretation glaringly and avowedly false, because Lot is made to advance from the center of Canaan to the plains of Jordan, that is, from a western station directly eastward. Accordingly, it is supposed to signify by Wells, Le Clerc, and others, *towards the East.* But here also, as in the former case, the notion of *the East* seems to be quite foreign from the object of the historian, expressed in these words, **וַיֵּסַע לוֹט מִקְדָּם**; in which the Chaldee renders **מִקְדָּם** (according to the version in the Polyglott) with the sense of *prius*. “*And Lot made choice of the whole plain of Jordan; and Lot departed*” **פִּרְשָׁה**, *FIRST*, and they were separated each from his brother.” The minutest circumstances of the first separation of Abraham and Lot, whom the historian had introduced together upon the scene of his history, and who had composed, for so long a succession of years, one intimate society, not only deserved but demanded a particular commemoration in the annals of that family; and the 9<sup>th</sup> verse, in which Abraham says to Lot, “*separate thyself now I pray thee from me;*” and the 14<sup>th</sup>, in which it is related, “*and the Lord said unto Abraham after that Lot was separated from him,*” *μετὰ το διαχωρισθῆναι τον Λωτ απ’ αυτου*—or, as it is rendered by Schmid, “*postquam separavit se Lotus ab eo*”—seem to confirm the Chaldee interpretation, by shewing clearly, that the separation took place by Lot *FIRST withdrawing himself* from the society of Abraham, in consequence of the proposal made by the latter.

The same criticism may be extended to Gen. iii. 8. where the same word, **מִזְרָח**, though rendered by the LXX. *κατὰ ἀνατολᾶς*, *to the Eastward*, or *on the East*, is explained by all ancient interpreters as relating only to the *order of time*. By the Chaldee paraphrase it is rendered *a principio*—by Theodotion, *ἐν πρώτοις*—by Aquila, *ἀπο ἀρχῆς*—by Symmachus, *ἐκ πρώτης*—and by the Vulgate, *a principio*. The learned Huet, indeed, strenuously contests this interpretation, but it is on very unsteady ground, and with a manifest bias to his own system concerning the situation of the garden of Eden. He first very fairly states the amplitude of the phrase: “*Vocabulum Hebraicum מִזְרָח, quam transtulimus du costé, a latere Orientis, infinitarum ambiguitatum novarum, divertissimarumque explicationum fons et origo est. Uti enim et TEMPUS et LOCUM significare potest.*” But when he adopts the latter, and assigns his reason, he betrays the weakness of his argument. It is, because Moses (says he) *never* uses it but with relation to *place*. Yet, in proof of his assertion, he adduces the very passages from Genesis\* that we have so particularly scrutinized, and which he assumes in that sense upon the sole authority of the vulgar acceptance. The passage seems properly to signify—“*Now the Lord God had BEFORE, OR FROM THE FIRST planted—or had ALREADY prepared—a garden,*” &c. Even in Gen. iii. 24. where the word **מִזְרָח** certainly relates to *place*, the idea of *the East* is in no degree included. Our version renders it indeed “*on the East of Eden;*” but it should be rendered, *before—in face—or in front of*. Thus, a watch is placed *before, or in front of*, the gate or ward it is to

\* Hueti, *de Situ Paradis. Terrestr. Traët.* c. III. §. 1. 4.

guard. The word is here equivalent to *ante* in Latin; which is applied both to *time* and *place*. It denotes *pars anterior*, and is opposed to אַחֲרָי; "thou hast made me *behind and before*," אַחֲרָי וקִדְמָי. The sense of *the East* is secondary, and derived from the relative position of the rising sun; from whence the Mediterranean was also called "the *hinder sea* \*." Thus, in Gen. ii. 14. קִדְמָתָא is rendered properly in the Greek; not as we render it, "towards *the East* of Assyria," but κατέναντι, *before*, or *along the frontier*, of Assyria; which was the true course of the Tigris.

But, not to rest altogether on the authority of the Chaldee paraphrase, let us inquire whether any additional support is contributed by any other ancient writer, competent to illustrate this clause in the Mosaic annals. And here the great and learned Jewish historian comes powerfully in aid of the argument I am maintaining. For this writer, without commenting on the text in question, gives nevertheless such a relation of the family of Noah, of their journey-

\* No custom seems to have been more widely or deeply radicated among primitive nations than this, of considering *the East* as the *face* or *front* of the world, and of describing the cardinal points of the heavens by reference to that first principle. Thus, in the Celtic of Britain, or *the Welsh*, the right hand is called *the South hand*, and the left *the North hand*; which terms plainly discover a dependance on that position, which has the East *before* or *in front*. Again, we recognise the same primeval impression in the language of the Mandingo nation of Africa, in which the term used to denote "*the South*," signifies literally—*the right hand*. See Park's *Travels in Africa*. Vocab. p. 370. And in Psalm cxxi. 5, 6. also, where it is said, "The Lord is thy *shade* upon thy RIGHT HAND, the Sun shall not smite thee by day;"—Michaelis shews manifestly, that allusion is made, upon the same principle, to the inclemency of a meridian or SOUTHERN Sun.

ing and dispersion, as is perfectly irreconcilable with the prevailing error. After having remarked that the ark was lodged, on the retreat of the waters, upon the heights of Armenia, and having stated various popular and local testimonies in confirmation of that event, he gives the following summary account of the first transactions of the new race.

Οἱ δὲ Νωεὺ παῖδες τρεῖς οὗτοι, Σήμας, καὶ Ἰαφεθάς, καὶ Χαμάς, ἑκατὸν εἰσὶν ἐμπροσθεν τῆς επομβρίας γεγνηότες, πρῶτοι κατελθόντες ἀπὸ τῶν ὄρων εἰς τὰ πεδία, τὴν ἐν τούτοις οἰκήσιν ἐποιτσαντο· καὶ τὴς ἀλλῆς, σφοδρὰ διδίοις διὰ τὸν καλὰ κλυσμένον τὰ πεδία, καὶ οὐκ ὡς ἐχούσας τρὸς τὴν ἀπὸ τῶν ὑψηλῶν τόπων καλῶσασιν, εἰτίσαν θάρσυσσας μιμητὰς αὐτῶν γενέσθαι· καὶ τὸ μὲν πεδιον εἰς ὃ ΠΡΩΤΟΝ αὖτις καλῶκισαν καλεῖσθαι Σεννααρ\*.

“ The three sons of Noah, Semas, Japhethas, and Chamas, who  
 “ were born an hundred years before the deluge, were the first who,  
 “ descending from the mountains, made their habitations in the  
 “ plains. And when the rest, who dreaded the low countries from  
 “ the apprehension of another flood, were extremely loth to abandon  
 “ the heights, they persuaded them to take courage and to follow  
 “ their example. *And the plain in which they FIRST established*  
 “ *themselves was called Sennaar.*”

In this passage Josephus discovers plainly in what sense he understood the original passage in the Hebrew, and shews also, that he was quite unacquainted with any such Eastern roving, as our ver-



sions and the Septuagint would lead us to suppose; for he brings the new race, all at once, from their patriarchal settlement in Armenia, down into the plain of Senaar, from whence he relates their dispersion over the earth. This testimony, drawn from a learned Jew, a native of Jerusalem, and acquainted with the Hebrew language, is of the first importance. Philo, a native of Alexandria, and more conversant with Greek than Hebrew criticism, cannot be opposed as authority here; since he seems to follow implicitly the consecrated version of his native city: on which account Dr. Kennicott speaks of his authority as only good “in ascertaining the ancient readings of the Greek version \*.”

\* Dissert. Vol. II. p. 357.

*[To be concluded in the next Number.]*

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ERRAT.—p. 67, l. 13. read *consulula*.

*Two Sections of the Pend Nameh \*---Translated  
by W. OUSELEY, Esq.*

---

در بیان کارهای شیطانی

---

جار خصلت فعل شیطانی بود  
داند ابتدا هرکه رحمانی بود

عطسء مردم جو بگزشت از یکی  
باشد آن از فعل شیطان بی شک

خون بینی نیز از شیطان بود  
آنکه ظاهر دشمن انسان بود

خامبازه فعل شیطانست و قی  
ای بسر این مباس از مکر وی

\* The Pend Nameh (پند نامه) or Book of Moral Counsels, by the celebrated poet Ferid'eddin Attar (فریدالدین عطار).

*Of Works of the Devil.*

---

THERE are four certain habits which are the works of Satan ;  
He who is favoured by the Merciful, (God) understands these  
things.

The sneezing of a man, if it exceed one sneeze,  
Is, without doubt, one of the devil's works.

The flowing of blood from the nose likewise proceeds from Satan,  
He who is the manifest enemy of mankind.

Yawning is his work, and also vomiting ;—  
O young man ! be not off thy guard against his deceit.

در علامت اهل جنت



هر که را باشد سه خصلت؛ در سرشت  
باشد آن کس بی سک از اهل بهشت

شکر در نعبا و صبر اندر بلا  
میدهد آنکه دل را جلا

هر که مستغفر بود اندر گناه  
چق ز نار دوزخس دارد نگاه

هر که ترسد از آله خوشستن  
خواهد او عذر گناه خوشستن

معصیت را هر که بی در پی کند  
از دس از اهل جنت کی کند

ای پسر دام با استغفار باس  
وز بدان و مغسدان میزار باس

*Of the signs of those who shall obtain happiness in a future state.*

---

Whosoever is inclined to three certain habits,  
That person, without doubt, shall be one of the inhabitants of  
Paradise.

The rendering of thanks in time of prosperity, and patience in  
adversity,

Give a clearness to the mirror of the heart.

He who sinning, solicits pardon,  
Shall be saved by the Almighty from hell-fire.

He who truly fears his God,  
Will petition for forgiveness of his sins.

But he who commits offences one after another,  
How should the Lord make him an inhabitant of Paradise?

O my son! be constantly employed in asking pardon of thy sins,  
And abstain from the society of wicked and profligate men.

*Catalogue of Oriental Manuscripts, &c.---*  
*Continued from Vol. I. p. 373.*

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No. 34. Shah Nameh شاه نامه The celebrated poetical collection of romances by Firdausi, فردوسی containing the history of all the ancient kings and heroes of Persia, from Caumeras, the first monarch, to Yezdegerd, who was slain soon after the invasion of his country by the Musulmans, in the middle of the seventh century of the Christian æra. This admirable poem consists of more than sixty thousand couplets—Two vols. fol. finely written, ruled with gold lines, &c.

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— 41. Tohfut al Irakein تحفۃ العراقی A poetical descrip-  
Vol II.

tion of the two *Irauks*, the Arabian and Persian provinces of that name, containing a more particular account of the country bordering the Tigris and Euphrates, Bagdad, &c.—a very curious work by the admired and excellent Persian poet, Khacani, خاقانی who may be classed among the ancient Mohammedián writers, having died in the year of the Hegira 583 (A. D. 1196.)

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—62. *Negaristan* نگارستان Or “Gallery of Pictures:” a collection of curious historical and biographical anecdotes by *Ali Ben Taifour Bustani* علي بن طينور بستماني octavo.—N. B. There are three or four works in Persian which bear the same title.

[To be continued.]

*Persian Sonnet from the Divan of JAMI.*

غزل از دیوان جامی

---

از بار کهن نهی کنی باد  
این پیمده نو مبارک باد

فریاد کسی نمیکنی کوس  
بپس که کنم از تو فریاد

با دولت بند کت هستیم  
از خواجگی دو عالم آزاد

شاید که برا فرشته خوانند  
گان لطف ندارد آدمی زاد

آن سوخته نامت لذت عسف  
کز وصل نشان ندید و حان داد

از سکر حان فزای شرین  
بروز نامت دوف فرهاد

مرع حین وباست حامی  
در دام عم و بلاجه امان

*Turkish Sonnet by NAATY.*

نعتي

---

الله سنی ای شوخ نه خوس خوب برنیش  
حسنيله کوزل سادہ رو محبوب برہس

سن بي بدلي حسن ابلنہ يوسف تانی  
بن عاشق محرونگي يعقوب برہس

وضلو کی طلب ملہججون دوحہم  
بن راعي طلب سنی مطلوب برہس

برکورن اولور داخی سی کور مکہ راغب  
ہی نہچہ لطیف ونچہ مرعوب برہس

جذب اہکچون کوکلکي ای لبلي خرام  
بو تعنی دیوانکي مجذوب برہس

## *Miscellaneous Plate.*

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FIG. 1. The Kerkcs, or Phoenix, from a painting in a Turkish manuscript Sec p 64

Fig 2. Cufick Coin, of silver, found in Ireland, and sent to the Editor by General Vallancey.

Fig 3. Ancient Arabick Inscription on a stone (nearly one foot square) preserved in the British Museum.

Fig 4. The first four lines of a very rare and curious MS. brought from Surat by Samuel Guise, Esq. with many other valuable and ancient works in the Zend, Pehlavi, and Sanscrit languages, of which an account shall be given in the future numbers of these Collections. The Manuscript, of which a specimen is here given, written in Pehlavi and Sanscrit\*, is the *Minokbered*, a title signifying the Divine Spirit. The subject is a kind of dialogue between personages not certainly known, but according to some they are the Divine Being and Zoroaster, who is here, however, only styled

\* In translations where the Zend or Pehlavi and the Sanscrit letters occur in the same page, the latter are turned upside down



*Danè*, or the *wise man*. According to others, it is only a pure fowl consulting the heavenly light within itself; and answers are found to all objections on the subject of religion, moral duties, and laws. M. Anquetil du Perron, in the First Volume (second part) of his *Zendavesta*\*, informs us that this work is written in the *Zend* characters, intermixed with *Pazend*; and that the original, said to have been composed in *Pehlavi*, is no longer to be found, at least in India. It appears, therefore, that Mr. Guise's researches have been more successful than those of the learned Frenchman. By whom, or at what time, the Sanscrit translation of this work was made, is not known: but we are told by M. Anquetil du Perron† that most of the versions into Sanscrit from Pehlavi MSS. were made about three hundred years ago, (i. e. 300 years before 1760). This MS. is fairly written, of a quarto form, and contains 296 pages, of which several near the end are entirely Sanscrit.

\* Notices xxv. "On croit que l'original du Mino-Khered étoit en Pehlvi: il ne subsiste plus, du moins dans l'Inde," &c.

† *Zendavesta*, Tom. I. part 2. Notices v.

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### *Queries, Answers, and Notices.*

Mr. Gibbon, in his History of the Decline and Fall of the Roman Empire, (ch. xxiv. note 61.) informs us that "the native race of Persians is small and ugly, but it has been improved by the perpetual mixture of Circassian blood:" in support of this assertion he quotes Herodotus and Buffon. A correspondent desires to know,



how this can be reconciled with the strong passage of Ammianus, XXIV. 4. which declares that in Persia the women were pre-eminent in beauty?—*et in Perside ubi fœminarum pulchritudo excellit, &c.*

*To the Editor of the ORIENTAL COLLECTIONS.*

SIR,

Permit me to inquire whether the word *Ogre*, which to the youthful reader of our fairy tales conveys the idea of a Giant, hideous and sanguinary, is not (if any such word there properly be) of Asiatick original?

I am, SIR, &c.

H. H.

*Query for the ORIENTAL COLLECTIONS.*

There are few circumstances recorded in history that so much afflict the scholar and the antiquary, as the loss of that ineffimable library at Alexandria; the books of which, by order of the Khalif Omar, (A. D. 640.) were distributed as fuel to the baths of the city, and were so numerous, as to serve for the heating of them during six months. It appears that this circumstance has found its way into our histories from the Arabick chronicle of *Abulpharaj*, translated by the learned Pocock \*. Mr. Gibbon informs us that it is not noticed by Eutychius, Elmâcin, Abulfeda, &c. and he therefore is inclined to doubt or deny the fact altogether †. My object in this query is to be informed on what authority *Abulpharaj* relates the event, and whether any other Asiatick historian records the same.

I. U.

\* Greg. *Abulpharaj. Hist. Dynast.* p. 114.

† Gibbon's *Decline and Fall of the Roman Empire*, ch. 21.

*Explanation of the Jewish Talisman (given in the Miscellaneous Plate of the Fourth Number, Vol. I. p. 383.)—By the Abbé CAPE-  
RAN.*

Inscriptionis in sinistra parte istius Telefmatis delineatæ ibi datur vera lectio, in quâ litteræ Hebraicæ deformatæ per temporis successum, necessario restituuntur, cuique additur genuina ejusdem Latina interpretatio.

ארכי אל  
עשה עמי אות לטובה  
צרתי אלי *in loco* אל לי  
ראתי אל:

Curatio seu salus mea Domi-  
nus fecit mecum signum  
benevolentiae: angustia mea  
non superest mihi: vidi Do-  
minum.

אשרי כל ירא יהוה: pf. 128. v. 1. Beatus omnis qui timet  
Dominum.

יגיע כפיך כי תאכל: — v. 2. Labores manuum tuarum  
quia manducabis.

בניך כשתלי זיתים: — v. 3. Filii tui sicut plantationes  
olivæ.

לא תאנה אליך רעה: pf. 91. v. 10. Non accidet ad te malum.

כי מלאכיו יצוה לך: — v. 11. Quoniam angelis suis man-  
dabit tibi.

יברכך יהוה מציון: pf. 128. v. 5. Benedicat te Dominus ex  
Sion.

למען שמו ישוע: Secundum nomen ejus Je-  
suab.

#### ANNOTATIONES.

In quatuor primis lineis 34 litteræ numerantur, si in loco ארכי Ali, legitur אר לי  
Alii, cujus lectio est valdè probabilis ut magis obvia contextui, quod observandum.

operæ pretium est. Altera annotatio non despicienda consistit in eo quod numerantur infra septem versus ex Psalmis decerpti quorum initiales litteræ duo verba Hebræa efficiunt quæ sic se habent: **אֵיב לַכִּל** *Aib Lakil*, quæ verba possunt interpretari Latine: *faciam Magos seu pythones ad perfectionem, alias faciam Magos perfectos.*

**אֵיב לַכִּל** *Aib Lakil*, istæ duæ locutiones in altero sensu verbatim significant *inimicus avari seu covaritiæ seu cupiditatis*. Radix **כִּל**, unde **לַכִּל** *lakil*, in lexico Buxtorfi exponitur *tenax, avarus.*

\* Enucleatio quadrati Magici quæ in dextra parte Telestomatis supra dicti inspicitur, dantis 34 in universis suis columnis et lineis diagonalibus additione facta numerorum partialium earumdem.

ד	י	ט	א
4	14	15	1
ט	1	1	יב
9	7	6	12
ה	יא	י	ה
5	11	10	8
ו	ב	ג	יג
16	2	3	13

#### ANNOTATIONES.

Numerus 34 constat duobus figuris quorum prima addita secundæ, habetur numerus septem, ( $3+4=7$ .) totidem psalmorum versus in alterâ parte, ut supra notavimus, numerantur. Quin immo litteræ numerales istius quadrati septem verba Hebræa efformant: hæc sunt ista verba,

גביו	יג	יאה	טקי	יבז	ידד	אטו
guibio	ig	iah	teki	iboz	idad	Ato

#### *Interpretatio Latina Earumdem.*

Ars ejus Magica percelebris erit.

Deteget Arcana altissimi,

Gloria ejus stabilita erit.

\* For the discovery of the numerical powers in this magick square, the Abbé Capellan acknowledges himself indebted to the Honourable Robert Clifford.

THE  
ORIENTAL COLLECTIONS

FOR  
APRIL, MAY, AND JUNE,

1798.

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VOL. II.

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ORIENTAL COLLECTIONS.

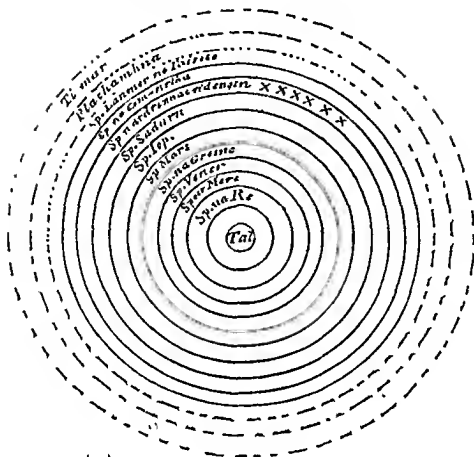
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*The Oriental Emigration of the Hibernian  
Druids proved from their Knowledge in Astro-  
nomy, collated with that of the Indians and  
Chaldeans—From Fragments of Irish MSS.  
By Lieutenant-General VALLANCEY, L. L. D.  
F. R. S. M. R. I. A. &c.---Continued from  
No. I. p. 20.*

CHAP. II.

THE following scheme is copied from the MS in Mr. Asle's possession, to which I have added two other spheres, viz. the *Flambnas* and the *Timor*. In the center is *Talamb*, the earth, תלם



The names of the sphere are partly Latin and partly Irish; those of Mercury, Venus, Mars, Jupiter and Saturn, are Latin, although we shall hereafter find they had Oriental names for these planets: that of Venus has been already explained; Jupiter is expressed by *ior*; in Irish *Peitur* is a thunderbolt, whence probably the name Jupiter. *ior* may be derived from יפה *yapa*, pulchrum esse, as his other name in Irish is *Furfa*, i. e. fire.

The word *Speir*, the heavens, a sphere, an orb, is Chaldean; ספיר *spair*, pulchrum, elegans, spira, sphaera; Persic سپهر (*sipihur*)



the celestial sphere, the heavens, and from the celestial alphabet used by the Chaldeans to mark the constellation in the *Sapbir*, which were afterwards used as numerals, and then as literary characters, the same word ספיר *Sepber*, came to signify writing, numeration, *enumeratio, liber, epistola, littera*; and to this alphabet I think Jacob refers, when he bade his children, *read in the book of beaven what must be the fate of you and your children*. and Isaiah also compares the heavens to a book rolled up.

Next to Saturn is the *speir n'andrinnae n'Edeng in*, i. e. the sphere of the high stars of Paradise, גן עדן *gan b'Eden*, i. e. hortus Eden, Paradisus, locus & felicitas beatorum post hanc vitam. Cœlum, (Buxt.) Arabic عدن *Eden*, Paradise; Pers. *Ginnab* le Paradis (Herbelot.) It is also named in Irish *Aingan* and *Dangan* (Ar. عين *Ein*, Paradise.) *Gort alain*, the garden of joy, *Abbalgors aorbinn*, the pleasant orchard; *Lubbgair solamhsach*, the beautiful fruit garden, *Paratbais*, the extacy of fruits.—which are all synonymous.

Madagascar, it is said, was peopled by a colony of Phœnicians. amongst other words, the natives have preserved *danghitai* for Paradise. An *danghitfi zai* maluta ambracale Zanhar In Paradiso nos videbimus continuo Deum. (Catech. Madag. Romæ 1763.)

The celestial alphabet being intended to represent these constellations, in which they placed their Paradises, or *gardens* of pleasure, what could be more natural than to name each character after a certain *tree*, which we shall shew was the case, in another part of this

essay. Being names of trees, they were all consonants; and when adopted for literary characters, it became necessary to mark the sound following each consonant: the Chaldeans did so by points below the character; others placed the marks upon the letters, as in the Sanscrit, Ethiopic, &c.—and this appears to me to be a strong argument for vowel points having been introduced when these characters became numerals and letters, that is, with the origin of letters.

The next sphere is the *Com-artba*, the signs of the zodiac, i. e. the stationary signs; Ch. קום *Kom*, surgere, stare; אורת *Aorth*, signum: as in Gen. 1. 16. שני מארת *Sbeni m-aorth*, duo luminaria,—which the paraphrast explains by *duo signa*. In the Gloss. Rab. Salam. *Auriba* is translated *ortus stellarum*: from hence I think the Druidical *Airith*, to number, i. e. to cast up by the signs, which were used as astronomical characters, and afterwards as numerals,—whence Αριθμος; קום *Kom*, statio, locus, spatium in quo quis stat: the parts of the heavens or airs have the *Kom*, statio (Hutchinson) Arab. تقوم *takoum*, arcus Ecliptica Zodiaci (Castellus.) מקום *mekom*, the Torrid Zone, which is the sun's station, (Bates.)—Eccles. 1. 5. كوام *Kawm*, in Arabic, signifies a mansion or dwelling, whence probably *Kawm-ardba*, the halls or palaces, or mansions of the sun; and قیام *Keam*, statio. *Mafoudi*, an Arabian author, says the word *Ardba* signifies the Zodiac, but the more ancient Arabs named it *T'houl*. Hence, we find in Irish *Comb-ardba* and *Talla-Grian*, the Zodiac, the halls or mansions of the sun: whence the Persians named *burja asman*, the house or station of the sun.

The Irish commonly write it *Comartba* or *Neamb*, the signs in

the heavens. The adjunct *neam* is probably Sanscrit, as we find it in the Tibetan. *Nama*, cœlum, (Georgius Alph. Tibet.) *Combartha* is also used at this day, as *Cur do combartba*, put your mark, sign this paper, which the illiterate peasant always does with a cross. Lhuyd has extracted a paragraph from some ancient Irish MSS. which merits attention: it is in his *Archæologia*, Tit. x. and was probably a fragment; but as it alludes to the *MTau*, so often mentioned in Scripture, it is worthy of notice; the words are, *tangadar fos an focailfi bhid gan combartba ar biotb as Eirin, go Huilidbe, agus ataid an tri phunc accombalta a ndiaidb cim, do chionn nae bhfuil riachdanachdorra*, i. e. there came also a people without marks or signs of any kind, out of Iran, to the Jews, and they were marked with three points *united* after that, because there was no necessity for more distinction.

I have followed Lhuyd and Shaw in translating *Huili*, the Jews. In Vincent's Voyage of Nearchus, we find there was a famous tribe of Arabs named *Beni Huli*; they possessed the coast of Karmania from Gomeroon to Cape Bardistan. But I suspect the word was *Huidilbe*, a name of the Hundi or Hindoos, according to Postellus: "*Hudi* seu *Hundi* aut *Indi*, alio nomine dicti sunt, quasi *Directores* & *Judæi*, laudatoresve. Unde doctrina Alcorani quæ partim ex eorum doctrina, sicut ex *Ægyptiaca* & *facra*, est conflata, dicitur *Huda*, id est, *Directio* seu *Judaitas*. *Judæos* enim crebrò, remota *isrl*, *litera* vocat *Hud*.—*Hundia* itaque seu *India*, est tanquam *Judæa Orientalis*." (Post. de Orig. p. 69.) As the passage above quoted cannot refer to Ireland, I have translated *Eirin*, Iran; the word frequently occurs in the ancient history of Ireland.

The three-pointed sign, united, is on the forehead of *Greefna*, the Indian Apollo, in the eighth Avatar, playing on his pipe to the *Palis* or shepherds of *Mathura*, of which a good engraving is given by Mr. Maurice in his First Volume of the History of Hindostan, from whence the following sketch is copied.



And, as Mr. Maurice observes, 'it is not unlike the mystical letter Schin



formerly worn on the head-Phylactery or Tephelin of the Jews.

The next is the *Speir lan-mor no tairise*, that is, the sphere of great joy and extacy, or the second Paradise; beyond which, the

Druids placed their *Flacbamna*, or heaven of heavens (pronounced *flackhoona*, and in vulgar use at this day) this فلاک منا *flack-mena*, i. e. heaven of heavens, of the Persians, and the فلاک fuluk' l'asflak, of the Arabs, by which they mean the highest heaven, the residence of the Omnipotent (Richardson), the *Ti-mor* the great circle, God, of the Druids, (Shaw's Ir. Dict.)—*Speir Tairisi*, no *speir lunnor*, says our Irish author, is *faicfneibí dan talamh mar a dubhrannar an Speir lunnor do bbeith*, i. e. the sphere of joy or extacy is next the zodiac, i. e. the signs, and it is without stars, as we have said that sphere should be. Is not this the doctrine of the Brahmans?—"May Brahma lead me to the Great "One" (the *Ti-mor* of the Druids) there the sun shines not, nor "the moon and stars—those lightnings flash not in that place, who "should even fire blaze there? God (the *Ti-mor*) irradiates all this "bright substance, and, by its effulgence, the universe is enlight- "ened." (Liter. of Hindoos, As. Res. Vol. II.)

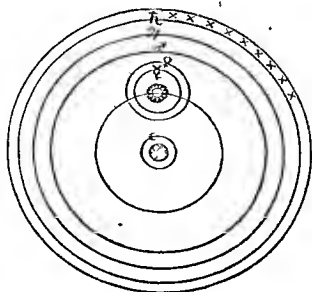
Our Druids, like the Brahmans, reckoned fourteen heavens in all. The *nine* next the earth were called *Nuathack*, plur. Nuathugh, which translates Heaven: it signifies nine heavens, from *nus*, or *nos*, nine; and *teac*, a vault, or dome, or cupola. It is the Arabic and Persian نُه طاق *nub-tak*, the ninth heaven, says Richardson, from طاق *tak*, an arched building, vault, canopy, &c. The Jews named this sphere עֲרֹכֶת *Arabot*, celi supremi ubi Deus thronum habet gloriosissimum. *Sphera 701a.*

All these orbs flouted, according to our Druids, in *Nearthugas*, i. e. celestial ether. the Brahmans express it by *Akasi*.

The Greek philosophers admitted many more heavens, just as their different hypotheses required. Eudoxus supposed 23; Calippus 30; Regiomontanus 33; Aristotle 47; and Fraacastor no less than 70.

The scheme here presented agrees with neither the Grecian or Egyptian, and must have been imported from India or Chaldaea.

“At what time,” says the learned Costard, “the planets began to be observed, is not known; but that they were all discovered at the same time, is hardly probable. Pliny makes the orbit of Mercury the lowest: on the contrary, Tully placed Venus lowest; and with that hypothesis agreed Archimedes, if Macrobius may be depended on; his words are not very clear, but the Egyptian system seems to have been, according to his meaning, as in the following figure.” (Anc. Astron. p. 130.)



*Egyptian Sphere.*

Nor does the druidical scheme agree with Ptolemy, who made but seven spheres.

In all these systems, the earth was placed in the center; I believe it was universal with the oriental astronomers. Thales, who was a Phœnician, (*natione fuit Phœnix. Hygin.*) placed the earth in the center. His scholar and successor, Anaximander, taught the same, and that it was spherical, as was taught in the Irish schools, which we have already shewn.

Pythagoras, who flourished 535 years before Christ, famous for his studying in Egypt, and Plato, who did the same, both placed the earth in the center.

Anaximander is said to have invented the Gnomon, but Costard proves he only introduced the knowledge of it into Greece, it being of Babylonish original. Although our Hibernian Druids imported the Chaldee name for a sun dial, (as will be seen under that article) and consequently knew its use, we have no authority to say they knew how to calculate an eclipse. *Thales*, it is said, had calculated an eclipse of the sun, but *Herodotus* tells us, he could not tell the day when it would happen, and only confined himself to its falling out within the compass of that year. How little the doctrine of eclipses was understood long after this, appears from hence, that in the nineteenth year of the Peloponnesian war, *ignarus causæ*, says Pliny, *Nicias, Atheniensium Imperator, veritus classem portu educere, opes eorum afflixit*, for every thing was ready, and they were upon the point of sailing, says *Thucydides*; the moon became

eclipsed, for she was then at the full, upon which the Athenians, looking upon the thing as ominous, persuaded the generals to stop. Nicias too said they should not think of stirring till the twenty-seven days were past, which the Augur had ordered them to stay. About the same time, likewise, we find Athens in deep concern at a solar eclipse.

The next figure in the Irish MSS. is copied from Ptolemy, describing the cause of eclipses, wherein there is this remarkable circumstance; the northern hemisphere is called *uachtar*, or superior, and the southern *ichtar*, or inferior.

The ancient Indian geographers divide the globe into two hemispheres, the superior and inferior. The *superior*, or northern hemisphere, is the reign of delight, beauty, and abundance, and in it *Indra*, the God of the firmament, (the *Jonn-dara*, or *Cyclic Belus* of the Irish Druids) presides with an army of *Soors*, or good genii, holding his court on the refulgent summit, which they denominate *Meru*, by which, in fact, they mean the north pole. (The *Mir* of the Druids, who named it *Mir-gart*, or the head of the pole of the world). The inferior, or southern hemisphere, that is, the region immediately under them, they represent as a body of darkness and horrors, inhabited by evil dæmons or *Affloors*. They suppose the sovereign of that region to be *Yama*, (the *Saman* of the Druids) the Indian Pluto, who is also judge of departed souls, that receive their future doom at his infernal tribunal. (Maurice Hist. Hindost.)



The Malayan *utara*, i. e. the north, resembles in sound the Irish *uaflar*, it is probably a Sanscrit word. The Malayan is indebted to the Sanscrit for a considerable number of its terms. (Marsden, As. Res. Vol. IV.)

The Druidical synonymous name of the north pole, *Mulgari*, is from the Chaldean *מעל mahal* ex *על bal* superior.

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### CHAP. III.

## C Y C L E S.

### NIGHT—DAY.

The smallest cycle of the Hibernian Druids was that of the apparent daily revolution of the sun, reckoning from sun-set to sun-set.

This they named *lilai*, from *liladb*, to turn round, to turn any way; as *go ras lil*, from the beginning of that turn or day, from thence forward; *ro ril an forainm dbe*, they turned his name, i. e. they gave him a nickname: and hence *lile*, the flower called *turn-cap lily*; and *lilam*, I pursued closely, through turnings and windings, round and about.

*Lilai* was at length corrupted to *la, li, laxi*, a day; plural, *laxins*

and *laath*\*, whence the Greek *geneth-lion*, a birth-day; and the Æthiopic *lathath*, dies; as in *amatath wa latbath*, anni et dies. (Scalig. emend. temp. p. 324.)

In like manner the Hebrew Lexiconists derive לַיַּל *lal* or *lail*, the night, from לָלַךְ *lal*, to turn round, one turn of the globe: the root, says Parkhust, occurs not as a verb, but the idea is evidently to wind, to turn or move round, or out of a rectilinear course, whence לִילִי winding stairs: so the LXX. ἐλικτη, and vulg. *cocbleam*, 1 Kings. vi. 8. Punico-Maltese, *laille*, nox, (Agius.) Irish, *Idaille*, corrupted from *ilaille*, (Lhuyd.)

This space between sun-set and sun-set was divided into *nugh*, labour or day, whence *an nugh*, this day, from יָגַע *yaga*, laborare, and hence it was named *dua*, *du*, *dae*, *dia*†, words betokening labour, and also light. Δύη, labor; דּוּחַ *duah*, languidus, which the philosophic Druids named also *faigh-ula*, or a turn of *faigh* or *faic*, the horizon, (Arab. أَفَاق *afak*, horizon & apud poetas ipse mundus. Gol.) which poetically signifies the *day*, at the end of which man laid himself down to *noiche* or *nuchte*, 1 c. rest; נֹחַ *nouch*, rest, from נָחַח *nacha*, to cease from labour, *quiescere*; whence *comb-nugh*, rest in a house or dwelling, Hindostan: *comb*, a house, Chald. חֹמָה *choma*; and the sun, *nocht*, *niacht*, that is, descended below the horizon, whence *niachtar*, the lower part of the globe,

\* Quere the English *lathe*, an instrument to turn with, Irish *Lath laoi*, a procession day, a festival, always celebrated in the night Punico Maltese *liti*, a procession. (Agius)

† Cretenses diem appellasse *dia*, & inde Latinos suum dies accepisse.

in the former chapter; and hence *nocht*, the night; Νύξ πόνου ἀμ-  
 παυμα, *nox laborum requies*.—*Nox diem duxerit* (Tacitus.)  
 נָחַת *nachat*, descendit. And then it was *Be*, translated *night* in  
 the Irish dictionaries; it signifies dark, or the descent of the sun;  
 so Moses uses the word in Gen. 20. 11. joined with the suo, בָּ  
 הַשֶּׁמֶשׁ and the Arab. لَيْلٍ نَوْر *lé noor*, dark, that is, the noor,  
 or light, was gone, descended.

And God called the day יוֹם *yom*, (i. e. the busier, the time of  
 action and of labour) and the darkness he called לַיְלָה *layla*, (Arab.  
 لَيْل *layl*) and there was evening, and there was morning on the  
 first day. Gen. 1. 3. Hence *yom* in Irish is prefixed to nouns to  
 signify *action*, as from *raidh*, motion, *iomraidh*, to put in motion,  
*lan*, full, *iomlanadh*, to fill, &c. &c.

The mode of reckoning time from *nacht*, the night, or descent  
 of the sun, was practised by all the Eastern nations. The Egyp-  
 tians began their day at midnight, from whom Hippocrates intro-  
 duced that way of reckoning into *astronomy*, and Copernicus and  
 others have followed him, because the disappearance of the sun  
 happened at different hours, according to the seasons. This method  
 prevails also in Great Britain, France, Spain, and most parts of  
 Europe. The African Numidians did the same. (Bochart, Vol. I  
 p. 1184.) But in several parts of Germany they still begin their  
 days at sun-setting, and reckon on till it sets again. *Nati nov. Dies*  
*civilis.* (Ihre.) *Spacia omnis temporis non numeri dierum sed noc-*  
*tium definiunt.* (Cæsar de Gallis.)

The Jews also began their *Nychthemeron* (a nocte, νυχθημερον suum inceperint, majores) at sun-setting; but then they divided it into twice twelve hours, as we do, reckoning twelve for the day, be it long or short, and twelve for the night: so that their hours continually varying with the day and night, the hours of the day were longer than those of the night for one half year, and the contrary the other; from whence their hours are called *temporary*: those at the time of the Equinoxes became equal, because then those of the day and night are so.

Hence the space of fourteen days is called a fortnight; but the Irish still preserve the original word *la*, a night; as *ceathbar la deag*, fourteen nights, a fortnight.

All which tends to confirm the words of the inspired penman Moses, as quoted in the preceding paragraph. But to what extravagant and wicked ideas has not this text carried the idolatrous philosophers! The Chinese begin their day at midnight, because, they say, the Chaos was unfolded at that hour. Hesiod says that Chaos was the son of Erebus and Night, the mother of the Gods; and that is the reason the day is reckoned from midnight, *comme pour perpetuer le souvenir du RENOUVELLEMENT du monde*, says a modern French philosopher,—half Brahmin, half Christian.

## OF GREATER CYCLES.

The fragments of Irish astronomy abound with names for cycles, periods, &c. all Oriental terms, which admit of the strongest proof from whence the Hibernian Druids draw their knowledge in astronomy.

1. BAR. The cycle of a month; whence *Gion-bar*, or *Gion-var*, January; *Faoi-bhar*, February, and hence September, October, &c. and this is probably the Hindu *var*, a day, signifying a revolution of the sun: *Esfwara*, the cyclic *Isa*, the moon: (*Eas*, in Irish, the moon.) Bar, a month, proceeds from the Chaldee בָּרָא *bara*, renouare, applied to the renewal of the moon, fynonymous to חֹדֶשׁ *Chadar*, novus, recens; whence חֹדֶשׁ *chodis*, mensis, quia incipit semper ab innovatione Lunæ, (Buxtorf:) whence the Irish *Ceadear*, new moon.

The Hebrew word בָּרָא *bar*, signifying to *create*, and also to *renew*, to form anew though of *pre-existent matter*, being used by Moses in the first verse of Genesis, viz. “*In the beginning the*” “*Alcim (God) בָּרָא bara, created*”—gave the Brahmins an opportunity of magnifying the powers of their God *Brahm*, by asserting that he *renewed* the world at certain periods. For, “they believe” “that the Universe cannot possibly last longer than seventy Yoogs,” “which, when it comes, *Brahm* does not only annihilate the” “whole universe, but even every thing else, as well Angels, souls,

“ spirits, as infernal creatures. Then he remains in the same state  
 “ he was in before the creation; but they say that after he has  
 “ a while respired, then he breathes again, and every thing is  
 “ created afresh, as well angels and souls, as all other things, but  
 “ as for spirits, they are no more thought of. Yet for all this,  
 “ after seventy Yooogs more, all is annihilated again.” (Marshall.  
 Phil. Tran. abridged by Jones, Vol. V. part 2. p. 165.)

This is confirmed in the Geeta, p. 94. “ They who are ac-  
 “ quainted with day and night, know that the day of Brahma is  
 “ a thousand revolutions of the Yugs, and that his night extendeth  
 “ for a thousand more, as, on the coming of that day, all things  
 “ proceed from invisibility to visibility, so on the approach of that  
 “ night, they are all *dissolved* in that which is called invisible. even  
 “ the *Universe* itself, having existed, is again *dissolved*; and now  
 “ again, on the approach of Brahma’s day, by the same over-ruling  
 “ necessity, it is *re-produced*\*.”

*Brahm*, the Great One, is the supreme, eternal, uncreated God  
 of the Hindus—*Brahma*, the first created Being, by whom he  
 made, and governs the world. Hence Mr. Maurice very properly  
 derives these names from 𑀧𑁆𑀭 *bar*, to create, to renew: but with the  
 Druids this word implied a cycle or turn, as *bara-roth*, a wheel-  
 barrow, &c. &c. *bar-labbra*, a parable, &c.

\* The Banians say that the world has been thrice destroyed, by a deluge, by wind,  
 and by an earthquake, and that it will soon be destroyed by fire. (Lord)

Nec perit in tanto quicquam, mihi credite, mundo :

Sed variat, faciemque novat, nāfcique vocatur.

OVID. MET. L. XV. f. 4.

Hence the Irish noun *breith*, in the compound *nua-bbreith*, the Metempsychosis of the Druids ; and this, I believe, is the *Baal Berith* of the Shechemites, Judg. 8. 33. the God of revolutions or cycles, and not of purification, as Parkhurst thinks. From this word בַּר *bar*, applied to the moon, is the Chaldean הַבַּר *bober*, an astronomer, an observer of the revolutions of the moon and stars, *observator* & *contemplator syderum*, which the Lexiconists say is not a Hebrew word, but derived from the Arabic. From hence the Irish *Obair*, an observer of any kind, and *abar*\*, to relate, to declare ; and hence I think that famous Druidical observatory, *Abery*, in England, owes its name : of which hereafter under the article *Pbenighe*.— Arab. خبر *habar*, signavit, notavit, manifestatus & revelatus fuit ; as a noun, signum ; حَبَارِيّ *habary*, nomen avis magnæ. (Gol.)

The number *seven* has been esteemed sacred by the Eastern Pagans, from the earliest accounts of their religion and customs. The

\* Hence *Abaras*, a manifestation, a poem, a work of meditation and study, a ready and pithy answer, not to be controverted. Whence *Aburis*, the famous Hyperborean ; Suidas makes him a Scythian ; he was probably an Indo-Scythian or Hibernian Druid, skilled in astronomy. It is said that *Apollon* gave him an arrow : he renewed the alliance between his countrymen and the inhabitants of the island of *Delos*, where *Apollo*, or the *God*, appeared to him : *Duille* in Irish is God ; the God of the elements, says O'Brien. Suidas says he wrote also of the generation of the Gods. Toland supposes he was a Druid from the Hebrides, or western islands of Scotland, which was peopled by a colony of Indo-Scythians, or Aiteae Cotti, as well as Ireland.

that we are in the sixth, and that the dissolution of all things will happen in the seventh, (Civ. Dei. l. 22. c. [30.] others say in 7777. The Japonese place their God *Amida* on a horse with seven heads, as a symbol of the 7000 years the world is to last: to shew he is the God of cycles, he is crowned with a golden circle of the Zodiac. It is therefore not surprising that the Brahmins, and all other Pagan nations, have a period of seven days, or a week, and their great period of seventy Yoogs. All proceed from a vicious interpretation of the writings of the divine penman Moses.

The Caherman Nameh of the Persians relates, that *Simorg Anka*, or the Pœnix, being asked his age, replied, "this world is very ancient, for it has been already seven times replenished with beings different from man, and seven times depopulated. That the age of Adam, or the human race in which we now are, is to endure seven thousand years, making a great cycle: that himself had seen twelve of these revolutions, and knew not how many more he had to see. See Aonac and Phenicthe.

Hence also the Hebdomade of the Greeks, or seventh day in honour of Apollo:

— — — — — ἡ ἑβδόμη ἱερὰν ἔμαρ.

Τῇ γὰρ Ἀπόλλαια χρυσάρεα γίνετο Ἀττά. HESIOD.

For ever sacred is the seventh mom;  
For Phœbus then was of Latona born.



Hibernian Druids never pronounced the word, calling it *mor-seifor*, the great fix, although *feat* (or, *seith*, now written *seacht*, was an original term for *seven*, meaning a small cycle or period; whence *seacht mainne*, a week, i. e. seven reckonings of solar light: for, as Parkhurst observes, *Meni*, was a name under which the idolatrous Jews worshipped the material heavens. This seems a very expressive and ancient attribute, and was probably an Egyptian one: (See Jerome on *Isa.* 45. *III.* as cited by Martinus Lex Etym. at *Mensa fortuna*.) Hence *Mann*, in old Irish poems, is sometimes used to express the Deity and sometimes the heavens. *Sabb* is an ancient name for the Sabbath: chez les anciens Orientaux le nom de la fête qu'ils nomment Sabbath & qui s'écrivoit *Sabb*. (Boulanger.)

This veneration of the number seven with the Pagans arose, in my opinion, from the Divine command to the Jews to observe the seventh day, the seventh week, the seventh month, the seventh year, and the seven weeks of years; of which we know neither the spirit nor the motive: the law of Moses points out no cyclic idea, and militates against all Rabbinical traditions of the fatality of the number seven. Still have these Rabbins borrowed of the Pagans their idle stories of seven successive renewals of the world, and that each will last seven thousand years, and the final period will be forty-n thousand. The Cabalists say that our world is the second, because the first letter *א* (a) in Genesis expresses the number *two* (Bafnag). Others say there are to be seventy generations from the deluge, they carefully conceal what they mean by a generation. For Augustin, who condemns the Pagans for their idle cyclic calculation, does not hesitate to say, that the Messiah has finished the fifth

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— — — — — καὶ ἑβδόμη ἡμέρῃ τιμαί,  
 Τῇ γὰρ Ἀπόλλωνος χερσὶ τέκε Λατοῖα Λητώ. HESIOD..

For ever sacred is the seventh morn;  
 For Phœbus then was of Latona born.

From the same confused ideas of the Trinity, the Pagans had the like veneration for the number *three* and its multiples; of which in its place.

Of the Hebrew **בָּרָא** *bar*, to create, the Persians formed **باري** *barè*, God, the Creator, and of **دَوَر** *duwir*, a cycle, **داور** *God*: so the Druids formed their *Ban-ceann*, God, i. e. head or chief of the creation, or of all cycles. In like manner, of *Uile*, first principle, they formed *Duille*, and in the plural *Duilleav*, God, that is, the *Di* (God) of the *Uilleav* elements. (O'Brien's Dict.)

The Persians call the glory of the Supreme Being **جلال الله** *jellali Allah*, the glory of God; and say, that one ray of this divine glory reduced Mount Pharan in Arabia into dust, and dissolved into water the **هيولا الاولى** *beyuela al auly*, or the *first substance* that was created to *form* the world. **ولي** *uely*, in Persic signifies first principle, root, origin; so *Uille* in Irish, as *cuig d'uilleav*, the five elements; in which, like the Brahmins, they included attraction or *Aid*; whence *Aide*, vapour, because attracted by the sun, or rarified by heat; whence one of the names of God, with the Brahmins, says Sir William Jones, is *Aditya*, the attractor. All these names revert to that school of idolatry and Astronomy, Chaldea, viz. **אֵד** *Aid*, vapor, ignis, titio.

This fifth element is represented by our Druids by a square, suspended between the four other elements, in the former plate of the engraving in the Mithratic Cave of New Grange. In the Gylf language *Dewla* is the name for God; and the Chaldee **דבאל** *dabal*,

Deus, numen; whence the Druidical word *Deil-tre*, an idol, is not far distant; in the Chaldee plural *טִיבָרִין* *tibarin*, Demones.—From *Aide*, vapour, the Druids formed *Ceal-aide*, the vapour of *Ceal*, heaven, Ch. *חלל* *Chall*, concavum; Samarit. *Challa*, cœlum, quod concavum; and hence the English, *cloud*,—etymology unknown, says Johnson.

Astronomy was the parent of all idolatry: all their deities were *Cyclic*. Cycles was the grand mystery of all their religion. In continual dread of the deluge, they pretended to foretell the future dissolution of this world by idle and vain astronomical calculations. Hence the initiated swore by the cycles of the sun, moon, and planets. “Omnes, qui inciderint, adjuro per sacrum solis *circulum*,  
 “ *inæquales lunæ cursus, reliquorumque siderum vires et signiferum*  
 “ *circulum, ut in reconditis hæc haberent, nec indoctis aut profanis*  
 “ *communicent, sed præceptoris memores sint, eique honorem re-*  
 “ *tribuant.*” (Selden de Dis. Syr.—from Vettius Valens.)

[To be continued.]

*Extract from the Turkish Manuscript, described  
in Vol. I. p. 134.*

خکایت بر روایت اولنور که ینہ دریای قرقیسا ده بریر  
واردن آکه ارسلان اغزی دیرلر عجم دلدنه دهن شیر  
دیرلرلر جبع دریاده یوسیک یزیو قدر دیرلر اندن اشاعی  
واقع اولان صوبه مردابه دیرلر اصلا اندن اوتہ کیلر و ازمر  
ریرا هرکمی که انده دوشه بهر جال غرق اولوب خلقي  
هالاک اولور و متاعلری تلف اولور پس اولی دهن شیر  
دیدکلری یرده توجدن بر میناره واردن آبوک اوستنده بریت  
قومسلر دز قامتی بر آتم بونی قدر در ایاغ اوزیده نیکلر  
طورر اول بتی اوستان شویکه آتیشدر که روزگار است  
کچه الری حرکت ایدوب بوندن اوتہ کتھر دیو اشارت  
ایدر زیر آنی کچن کمی سلامته چقباز یکجیلر اول  
بتی اراقدن کوردکلری کتی ترارک ایدوب اندن اوتہ  
کچزلر ویاننه دخی اوغر امزلر بلکه آردلرینه دونرلر

"It is related that in the sea of *Karkisa* there is a certain place called in Persian *Dehan-i-Sheer*, or the lion's mouth, which is said to be the highest place on the borders of this sea. A river which comes from beneath this place is called *Murde-ab*, or the dead water.

They say that no ship can go beyond this place, for that whatsoever vessel falls into this gulph is altogether overwhelmed, the men perish, and the goods on board are lost. On which account a pillar of bronze has been erected in the place, called "The Lion's Mouth," on which is placed an idol of human form standing on its feet — The artist has so constructed this statue, that whenever the wind blows, it moves its hands, as it were to point out, "Go not any farther, as any ship which passes this spot shall not escape" — As soon as the sailors behold this statue, they proceed not any farther, nor go near the side where it stands, but immediately return."

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### *View of JAFFERABAD, near Chittagong*

THE villa called *Jafferabad*, of which a view is annexed, (taken from an original sketch in the collection of Lady Jones) is situated near Chittagong (or *Chatigam*) in Bengal, called by the Mohammedans *Islamabad*

At this villa Sir William Jones resided from the month of February to the end of May, in the year 1786. The mention of this minute circumstance will probably recall to the reader's memory the following passage from Dr Johnson's *Life of Milton*

"I cannot but remark a kind of respect, perhaps unconsciously paid to this great man by his biographers every house in which he resided is historically mentioned, as if it were an injury to neglect naming any place that he honoured by his presence."

از پند نامه شیخ فریدالدین عطار

---

خمد بی خد آن خدای پاک را  
انکه ایهان داد مشتی خاک را

انکه در آدم دمید او روح را  
داد از طوفان نجات او نوح را

انکه فرمان کرد قهرش باد را  
تا سزایی داد قوم عاد را

انکه لطف خوبش را اظهار کرد  
بر خلیلش نار را کلزار کرد

آن خداوندی که هنکام سحر  
کرد قوم لوط را زیر و زیر

سوی او خصمی که تبر انداخته  
پشه کارش کفایت ساخته

*The First Chapter of the Pend Nameh \*, or Book  
of Moral Counsels, by the Sheikh FERID'EDDIN  
ATTAR----Translated from the Persian by W.  
OUSELEY, Esq.*

---

INFINITE praise to GOD, the most pure,—

To him who gave faith unto (Man) a handful of clay. (A)

To him who breathed his holy spirit into Adam,  
And saved Noah from the deluge. (B)

To him who gave the powers of his vengeance to the wind,  
That it might inflict due punishment on the tribe of *Ad*. (C)

To him who displayed his kindness and favour  
Unto *his Friend* (D), and changed fire into a bed of roses.

To the Lord, who, in the morning season,  
Utterly overthrew and confounded the fellow-citizens of Lot. (E)

Should any adversary presume to shoot his arrow against the Lord—  
He has rendered even the little gnat (F) able to destroy him.

\* A small moral work, bearing the same title, and ascribed to the celebrated poet *Sa'ad*, has been published at Calcutta, with an ingenious English version.



انکه اعدارا بدر با درکشید  
ناقه را از سنگ خارا برکشید

چون عنایت قادر قیوم کرد  
در کف داود آهن نوم کرد

با سلیمان داد ملک و سروری  
شد مطیع خانمش دبو و پری

از تن صابر بکرمان قوت داد  
هم از یونس لبعه با حوت داد

آن یکی را آرد بر سر می نهاد  
دبکر را تاج در سر می نهاد

اوست سلطان هرچه خواهد آن کند  
عالی را در دمی ویران کند

هست سلطانی مسلم مرورا  
نیست کس را زهره جون و جرا

آن یکی را کنج نعمت میدهد  
دبکر را رنج و محنت میدهد

آن یکی بر تخت باصد عز و ناز  
دیگری کرده دهان از فاه باز

He, who drew down his enemies (G) unto the sea,  
And brought a she camel out of the hard rock. (H)

When the Almighty was pleased to bestow assistance,  
In the hand of David, he changed iron into wax. (I)

Unto Solomon he gave dominion and mighty power :  
*Deeves* and *Peries* were obedient to his ring. (K)

From the body of the *patient man* (L) (Job) he gave nourishment  
to the worms :

And made Jonas, in like manner, a mouthful to the fish. (M)

He places a *scow* (N) upon the head of one of his slaves,  
And a diadem upon the head of another :

He is the Supreme Ruler—all that he wishes, he does :  
The universe, in a moment, he can destroy.

His empire is free, and secure unto him :  
No one possesses the power of knowing how or in what manner.

He gives unto one treasures and stores of good things,—  
To another he assigns labour and affliction. (O)

He places one person on a throne, with an hundred dignities and  
luxuries,—

Whilst he suffers another's mouth to gape from hunger and distress.

آن یکی بوشیده سنجاب و سبور  
دکری خفته برهنه در تنور

آن یکی بر ستر کسجا و نخ  
دکری بر خال خواری بسته بخ

آن یکی را زر دو صد همیان دهد  
دکری در حسرت نان جان دهد

طرفة العینی جهان بر هم زند  
کس نمی بارد که اینجا دم زند

انکه با مرغ هوا ماهی دهد  
بندکانرا دولت ساهی دهد

بی بدر فرزند پیدا او کند  
طفل را در مهد کوبا او کند

مرده صد ساله را حی میکند  
ان بجز حق دکری کی میکند

صانعی کز طین سلاطین میکند  
نجم را رجم شیاطین میکند

از زمین خشک زویند گیاه  
اسبانها را هم او دارد نگاه

He clothes one person in rich garments of ermine and of sable,  
And causes another to lie naked near some stove or furnace.

He places one on cushions of the finest Damascus silk,  
And suffers another to be frozen on the cold earth of abject misery.

To one person he gives two hundred purses of gold,  
Whilst another consumes his life in longing for a morsel of bread.

In the twinkling of an eye he can confound the world—  
There is not any who can breathe here (without him.)

He who gave fishes as food to the birds of the air,  
And to his slaves (men) power and dominion.

He who caused a Son to be brought forth without a father, (P)  
And gave an infant in the cradle the power of speech, (Q)

He restored to life one who had been dead an hundred years.  
Who, but the Almighty God, could do these things?

That only artist, who forms emperors from clay,  
And has made the stars wherewith to destroy (R) the devils.

From the dry earth he causes the grass to spring up:—  
He also is the keeper of the heavens.

## ILLUSTRATIONS.

(A) According to some Mohammedan traditions, Man was first formed from seven handfuls of different coloured clay whence the variety of complexions. *Adam* is derived by some from the Hebrew אָדָם *rubescere*, because the clay of which he was formed is said to have been reddish

(B) See the story of Noah at length in the *Koran*, سورة هود Chap 11<sup>th</sup> سورة نوح chap 71, &c.

(c) The tribe of *Ad* was very powerful amongst the ancient Arabians, but destroyed for their infidelity by a piercing wind, which continued incessantly for seven days and seven nights—from Wednesday to Wednesday. *Koran* سورة العنكبوت chap 54.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا يَوْمَ  
نَحْسِ مُسْتَبِيرٍ تَرْمِثُ الْبُيُوتُ كَالْعُيُوتِ  
أَعْكَارٌ تَخِلُّ صُيُغِيرَ

“ Verily, we sent against them a roaring wind on a day of continued ill-luck it carried men away as though they had been roots of palm-trees forcibly torn up ” (Sale.)

(D) It is said that Abraham, who is emphatically styled خليل or the friend of God, having been thrown by order of Nimrod into an immense fire, the cords only were consumed, with which he was bound, and the pile became to him as a delightful garden. Koran, سورة الانبياء chap. 21.

مَلْنَا نَارَ كُونِي بَرْدًا وَ سَاكَمًا عَلَىٰ اِبْرَاهِيمَ

“ We said, O fire, be thou cold, and a preservation unto Abraham.” (Sale.)

(E) Literally, the people of Lot, the inhabitants of Sodom and the neighbouring cities, whose destruction is related in the Koran, سورة الحجر chap. 15.

فَاَخَذْنَاهُمُ الصَّخْرَةَ مُشْرِفِينَ فَجَعَلْنَاهَا عَلَيْهِمْ سَافِلًا وَ امْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ

“ Wherefore a terrible storm from heaven assailed them at sun-rise, and we turned the city upside down, and we rained on them stones of baked clay.”

So is this passage translated by the learned Sale, whilst Maracci (Vol. II. p. 383) renders it thus, *Sustulit ergo eos clamor (Gabrielis) ad ortum solis pervenientes*. According to which, M. Savary, in his French version, has *Au lever du soleil le cri de l'ange, &c.*—I have examined two fine MS. copies of the Koran in my own possession, both containing a Persian translation, written in red ink,

between the lines of the Arabick text. They agree with Maracci, rendering the word صبيحة *clamor, vox*, &c. one having بانك the other صوت — And it is to be remarked that Mr. Sale himself translates the same word (which occurs a few lines after) by *a terrible noise*.

(F) Nimrod having attempted to ascend into the heavens and make war upon God, was punished by a swarm of gnats, which destroyed his impious subjects; and one of those creatures entering at the nostril or ear of Nimrod, penetrated to his brain, and gave him the most excruciating torture.

(G) Pharaoh and his army drowned in the Red Sea. See the Koran, chap. 7, سورة الاعراف ch. 10, سورة يونس and ch. 20, سورة طه

(H) The Thamudites, an infidel race, requiring a miracle of the prophet Saleh, he caused a she camel, big with young, to come forth from the heart of a rock. See the Koran, chap. 7, سورة الاعراف The Thamudites dwelt between Hejaz and Syria. See Pocock's *Specimen Historiæ Arabum*, 37.

(I) The learned D'Herbelôt (Bibl. Orient. Art. Daoud) mentions a tradition, that the iron which David used in making coats of mail, became in his hands as soft as wax. (These coats of mail are alluded to in the Koran, chap. 21, سورة النبيا). Monsr. D'Herbelôt quotes on the subject of this tradition the Tarikh Muntakheb. But it is found in a much more ancient and valuable

chronicle, the *Tarikh Tabari*, which, in the history of David, has the following passage :

پس خدای تعالیٰ اورا بفرمود که زره کن از آهن و  
 بش از ان کسی زره نکرده بود و خدای عزوجل آهن در  
 دست داود نرم کرد همچون خمیر و اورا بیاموخت که حلقه  
 کن و چگونه بر همدیگر وصل کن

“ Then the Lord commanded him to make coats of mail of  
 “ iron ; before that time none had made coats of mail ; and the  
 “ Almighty caused the iron to be soft as dough in the hands of  
 “ David : and he taught him to make the rings, and how to join  
 “ them one within another.”

The use of ring-armour in the East is, I believe, a custom of the most remote antiquity.

(κ) The power given unto Solomon of governing the winds, the dæmons, &c. is mentioned in the Koran, ch. 21, سورة النبا and ch. 38, سورة ص The ring, on which his wisdom and kingdom depended, is the subject of various traditions among the Mohammedans: one curious anecdote concerning it is related by Sale in his notes on the 38<sup>th</sup> chapter of the Koran.

(L) انا وجدناه صابرا “ *Verily, we found him a patient man.*”  
 Sale. Koran, ch. 38, سورة ص The story of Job is also mentioned, ch. 21, سورة النبا



(M) Koran, ch. 37, سورة الصافات

فَالْتَنَّبَهُ الْحَوْبُ وَهُوَ مَلِيْمٌ

“And the fish swallowed him, for he was worthy of reprehension.”

Salc. --

(N) The word *اره* which is literally translated a *saw*, may here perhaps signify some instrument of torture, fastened on the heads of criminals. King Gemshid is said by some Persian writers to have been cut in two by a saw applied to the crown of his head.

(O) This and the four couplets which immediately follow, allude to the inscrutable deeds of the Almighty, who, for his own most wise and just purposes, allows amongst men this unequal distribution of worldly enjoyments.

(P) The immaculate conception of the Virgin Mary is implicitly believed by the Musulmans.

(Q) This alludes to a circumstance in the history of Joseph, to whose innocence an infant in the cradle is said to have borne witness, when the wife of his master accused him before her husband. This tradition, however, must be taken on the authority of the commentators, for the Koran, chap. 12, سورة يوسف only says,

وَسَيِّدٌ شَاهِدٌ مِّنْ أَهْلِهَا

“And a witness of her family bore witness.” Salc.

(R) Literally *to stone them*, alluding to a tradition, that the Devils who endeavour to climb up into the twelve signs of the zodiack are driven away with stars, as with stones. The Moham-medans suppose those stars which sometimes appear as if falling, or shooting along the sky, are darted by the Angels at those inquisitive dæmons, who would pry into the secrets of the heavenly sphere. See the Koran, ch. ١٥, سورة الحجر

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*Remarks on the Eastern Origination of Mankind,  
and of the Arts of cultivated Life---By GRAN-  
VILLE PENN, Esq. F. S. A. Continued from  
No. I. p. 83.*

THE Persian Targum, which Walton has printed in the fourth volume of his Polyglott, apprehends the passage in the same sense as the Chaldee paraphrase and Josephus. "Fuit UNIVERSUS POPULUS TERRÆ unus sermonis et verborum unusmodi. Et POST-  
QUAM REMOVISSENT MANSIONEM SUAM invenerunt vallum in  
terra Shinaai, et resederunt ibi." The character of this commentary Walton thus represents "Ex hujus paraphrasis cum aliis  
versionibus collatione, multum utilitatis exurgere facile percipiat  
lector Christianus, cum textum Hebræum plerumque feliciter ex-  
primat, verumque lectionum locique sensum consensu suo cor-  
roborat \* "

In the easy and natural exposition of the terms of the record here

asserted, we perceive the entire consistency of the great historian, and discern the connection between all the parts of his narrative, in Gen. viii. 4. ix. 20. x. and xi. 1, 2. For, in the first of these passages, he specifies the place in which the fathers of the future race landed from the ark, and formed their *first establishment*;—in the second, he represents the beginning of their agricultural occupations in the soil on which they inhabited;—in the third, he enumerates the first families issuing from the sons of Noah; and takes occasion to advert to the eventual residence of their descendants;—and in the last, he very naturally proceeds to record their *first removal* from the ancient patriarchal seat.

Nor are those above pointed out the only passages in which we find the LXX. ascribe to the word **קדש** a notion of *the East*, when, in fact, no such idea is intended by the sacred writer. Thus, in Psalm lxviii. 33. *ψαλατε τῷ θεῷ τῷ ἐπιβεβηκόσι ἐπὶ τὸν ὕμνον τοῦ ὕμνου* KATA ANATOLAS—so, rendering the words **בְּשִׁמִּי שְׁמִי קָדֶשׁ**—which are properly rendered by Schmid "*super calo cali ANTIQUITATIS*," conformably with our version. A similar obtrusion, therefore, of a *geographical* reference in the passage of Genesis that we have examined, where the writer designed to express no other relation than of *time*, is that which has misled so many even of the most distinguished investigators of antiquity, who have paid respect to the Mosaic history. Thus, among other great names, I am constrained, by the argument I have undertaken, to instance the excellent author of the justly celebrated *Analysis of Ancient Mythology*, who is induced to conjecture of *two distinct series of events*, when, in reality, I can find but *one* recorded. "It is my opinion,

“ (says he) that there are two events recorded by Moses ; Gen. x. throughout ; and Gen. xi. 8, 9. One was a regular migration of mankind *in general* to the countries allotted to them ; the other was a dispersion which related to *some particulars* \*.”

But this hypothesis, to which the consecrated error of the Greek interpreters very naturally gave rise, will, I think, yield to a deliberate exposition of the original terms ; and I cannot but cherish an humble hope, that the learning and candour of that great champion of sacred truth will, upon a full appreciation of its merits, approve the explanation which is here defended.

It is impossible in this place to expose all the weighty reasons which give me the confidence necessary for differing from so great a writer in the particulars of the history now before us : I shall therefore only briefly mention two. The first, because the argument which he maintains in the beginning of his third Volume, rests entirely on *the assumption*, that the word מִקְצֵה relates to *place*, without any preliminary examination of the other significations of that word ; whereas, if that postulate be refused him, and the critical test applied, I am impressed with the conviction that it will be found to relate wholly to *time*. My second reason for dissent is derived from that learned author's own interpretation of Gen. xi. 1, 2. “ *And EVERY REGION was of one lip, and mode of speech. And it came to pass, in the journeying of PEOPLE from the East, that they found a plain,*” &c. By this version he dissolves the connection preserved by our translators between the clauses, which

\* *Analyt. Ant. Mssb.* Vol. I. p. 54. Note.

they correctly render, "ALL THE EARTH"—and "as THEY journeyed." But his interpretation cannot, I apprehend, maintain itself before the original text; for though we should concede to him that כל-הארץ may be rendered, "every region," yet we cannot allow נסעם, by any construction, to signify "the journeying OF PEOPLE;" because the final ׁ is, in effect, a relative pronoun plural, whose antecedent is כל-הארץ, taken as a noun of multitude. It is rendered most literally by Simon, "to profiscisci eorum," i. e. "omnis terræ;" the journeying OF THEM, i. e. of all, the Earth, . This journeying, therefore, is that of the plurality of persons indicated by the antecedent phrase of כל-הארץ, "all the earth:" and this being granted, (which cannot be refused without setting aside all grammatical order and relation), it will follow, that, the journeying in Gen. xi. 2. was, that of the whole of the human race then existing upon the earth, or, by a natural metonymy, and common in Scripture, "the journeying of all the earth." But the ninth verse rivets the argument; in which it is expressly declared, that the parties concerned in the expedition and its failure were כל-הארץ—omnis terra—that is to say, the very subjects introduced in the first verse, and of whom the whole subsequent adventure is predicated. To give, not only different, but opposite and contradictory senses to כל-הארץ, omnis terra, in verse 1. ויהי כל-הארץ שפה אחת, Et erat OMNIS TERRA labium unum; and in verse 9. בלל יהוה שפת כל-הארץ. Confudit Jehovah labium OMNIS TERRÆ,—cannot, I think, be warranted by any thing naturally arising out of the contents of this most simple narrative. The whole of this point is learnedly discussed, and fully established, by Perizonius; who, though he falls into the common

error of raising an historical argument upon no more secure foundation than an assumption, that **מִקְרָם** relates to *the East*, yet clearly discerns, and as clearly demonstrates, that the **כָּל-הָאָרֶץ**, *all the earth*, in verse 1, whose speech was uniform, must be the same as the **כָּל-הָאָרֶץ**, *all the earth*, in verse 9. whose speech was confounded \*. And if he had taken the trouble to investigate the force of **מִקְרָם**, and had not been hastily drawn into the vortex with those who refer it, without examination, to *place*, he would, not only have vindicated an important part of the argument, but have also eradicated the *only cause* of controversy, which consists in the misinterpretation of that word. For, being explained with relation to *place*, a new theatre for historical action is suddenly created, for which it is necessary to find actors; and the former scene of Armenia is forgotten, in the sudden transport of the imagination to the other side of Asia, and to the events there supposed to be transacting. But if, before this violent traverse takes place, the intellect is permitted quietly to discern, that the historian only *continues his report*, and proceeds to shew what was FIRST OF ALL DONE by the new race of man, when population had had time to extend in numbers; then the judgement will be convinced, that no such transition of thought is necessary for interpreting the history; and that the whole arrangement of a *western retrogradation* is a *compound error*, issuing naturally enough out of the *simple error first admitted*, by attributing to *place* that which belongs exclusively to *time*.

If we now take a general view of the history before us, we

\* *Origines Babylonicæ*, c. vii. p. 101, &c.

shall be able to infer it thus from the purport of the record — That Noah and his sons were first established, after the retreat of the waters, upon the heights of Armenia, where they employed themselves in cultivating a fertile soil\*, and in tending the cattle which they had saved in the ark. There, the herds of the new world revived the arts of life that had been for some time suspended, and called forth and imparted to the new race, the experimental knowledge which, for so many ages, had guided the ancient one. There, likewise, they rectified the observations of practical astronomy, by which the characters of time were to be commonly distinguished, and adapted their former experience to the latitude, climate, and novel circumstances of the situation into which they were thrown. From this center, as their numbers increased and grew to manhood, the borders of the neighbouring districts could not fail to be explored, both on the northern side of the mountains, towards the

\* It may be well, for obvious reasons, to remark in this place, that although Tournefort did not meet with *the olive tree* in these parts, when he visited them in the beginning of the present century, it is nevertheless incontestible, that it was a native plant in the neighbourhood of Ararat, not only as late as the days of Strabo, who was born in the vicinity of Armenia, and who flourished about the time of Christ, but also many centuries afterwards. This is manifest from the Armenian geographer himself, who, describing the province on the north east of Ararat, says, “ Uta is situated upon the western bank of the Araxes, between Arsacha and the river Cyrus, or Kur — OLIVES and cucumbers grow here. *Mosis Chorenensis Geographia*, p. 361. This writer is supposed by the learned La Croze (*Theſ. Epist.* Tom III p. 281) to have lived in the ninth or tenth century of the Christian era. There are few parts of the inhabited earth of which we are more completely ignorant than of the country lying between those two rivers, it is very possible, therefore, that a more intimate acquaintance with it might inform us, that the olive still continues to vegetate in the vicinity of Ararat.

beautiful territories, but variable climate, of Georgia; and on the southern side, towards the sultry plains, but the clear and serene atmosphere, of Mesopotamia. Seduced, at last, by the temperature of a more southern latitude, to quit their primeval seats, and to throw themselves into the great unknown wilderness of Asia nearer to the sun, they naturally took Euphrates for their guide; which, springing from sources familiar to them in Armenia, flowed forward in the very direction which they were curious to pursue.

— — — — — ορειων απο παππαλειων  
 φαίνεται απειρεια ποταμου ριος ΕΥΦΡΗΤΑΟ.  
 ὅς δὲ τοι πρῶτον μὲν ἀπ' ἑριος ΑΡΜΕΝΙΟΙΟ  
 μακρὸς ἐπὶ νοτὶν εἰσι, πάλιν δ' ἀγκυλῶς ἐλίζας  
 αἴθην τελευτῶ μεσσην ΒΑΒΥΛΩΝΑ περὶσας,  
 Περτιδὸς εἰς ἄλως οἶδμα θεῶν ἀπερυνγίαι ἀχχης.

*Dionys. Perieg. 976.*

“ From the high mountains the stream of the great EUPHRATES  
 “ appears, which, rising in the ARMENIAN mountain, runs first  
 “ in a direction South; then, bending towards the East, it traverses  
 “ in its course the city of BABYLON, and disembogues its rapid  
 “ waters into the Persian Gulf.”

Conducted by this great stream, according to the practice of those who explore extensive and unknown regions, they came at last, “ by a circuitous course,” according to the tradition preserved by Berosus, to the plain of Senaar, the site of the afterwards famous Babylon, where they made their stand. That confused tradition



relates, that the Patriarch, (whom it calls Sifuthrus) as soon as his ark had taken ground in Armenia, disappeared; but that all his associates who survived him, immediately set forth—*περιζ*—by a circuitous progress—to Babylon \*. Here they engaged in the erection of that great and memorable fabric, from which THE MASTER OF THE EARTH caused them to desist, and, abandoning their first design of inseparable union, to disperse themselves FROM THAT CENTER—or, in the words of the sacred historian, “FROM THENCE, upon the face of all the earth †.” A dispensation, whose moral and final purpose will ever afford to a contemplative mind an exhaustless theme for devout admiration!

It would naturally follow from this spirit of dispersion, succeeding to the former spirit of union, that different families would pursue different courses, according as their tastes, pre-possessions, or expectations, under the influence of Divine control, would point their journeys to those seats, anticipated in the order of the history, and expressed in the genealogy inserted in Gen. x. Some would, doubtless, remain upon a spot which had presented to them so many allurements; some would follow the courses of different neighbouring rivers, flowing either into the Mediterranean or the Persian Sea; or would pursue the bases of those enormous chains of mountains which stretch so far to the eastward: whilst others, and perhaps

\* ΠΕΡΙΣ περιεῖναι ἐς Βαβυλωνίαν. The *circuit* of the journey is here naturally accounted for, by the circuitous course of Euphrates. Compare *Analyt. Ant. Mythol.* Vol. III. p. 25.

† Gen. xi. 8, 9.

some of the most wary and judicious, disgusted with the woful issue of their expedition, and yearning for the happy seats in which the care of Providence had first deposited them, would—*iterare cursus reliquos*—and, re-ascending the banks of Euphrates, joyfully resume possession of the scenes of their infancy. The family of ΙΑΡΗΕΤ seems to have been principally forward in taking the latter step, and to have reinstated themselves in the seat of their great progenitor, and in its delightful neighbourhood. This sufficiently appears, both from the evidence of names, and the consanguinity of nations; and it is demonstrated, by the general tenor of local tradition, delivered by the Armenian historian, and corroborated by the neighbouring traditions of the Georgians; both of whom claim, as a common stock, a descendant of ΙΑΡΗΕΤ in the fourth generation, whom the former calls ΤΗΟΡΓΟΝ \*, the latter ΤΑΥΓΑΜΟΣ †, and the ΛΑΧ. Θεργαμα. From hence they gradually diffused themselves over the luxuriant countries of the great Isthmus containing the modern kingdoms of Georgia, Imiretia, &c.; but formerly comprehended under the vague and unsatisfactory designation of Scythia, in which were Colchis, Phasis, and various other names renowned in early Grecian fable

— — — — εἰθα τε Φασίς

Κιρκαιὴ κατὰ νῦτον ἐλίσσόμενος τεδίοιο,

Εὐξείνῃ τῶς χεῦμα θένν ἐστρευνάται ἀχχην

αἰζάμενος τὸ πρῶτον ἀν' ἑρέος ΑΡΜΕΝΙΟΙΟ.

\* Moses Choren p 12, 13 and Michaelis *Spicil Geogr* P I p 76, 77

† *Memoir of a Map of the Countries between the Black Sea and the Caspian*, p 53

τι δὲ πρὸς ἀντολίην βορρην τ' ἐπιεκλίνεται ἰσθμός,  
 ἰσθμός Κασπίης τε καὶ Εὐξείνιοι θάλασσης.

*Dion. Perieg. 691.*

“ *There PHASIS, springing from the ARMENIAN mountain,*  
 “ *and rolling along the wide surface of the, CIRCEAN plain, dis-*  
 “ *charges his rapid stream into the Euxine waters; while, to the east*  
 “ *and north of his course, extends the ISTHMUS that separates the*  
 “ *Caspian and the Euxine Seas.*”

“ This whole country (says a modern writer) is so extremely  
 “ beautiful, that fanciful travellers have imagined that they had  
 “ here found the situation of the original Garden of Eden. The  
 “ hills are covered with forests of oak; ash, beech, chestnuts, wal-  
 “ nuts, and elms, encircled with vines, growing perfectly wild,  
 “ but producing vast quantities of grapes. From these is annually  
 “ made as much wine as is necessary for the yearly consumption:  
 “ the remainder are left to rot on the vines. Cotton grows sponta-  
 “ neously, as well as the finest European fruit trees. Rice, wheat,  
 “ millet, hemp, and flax, are raised on the plains, almost without  
 “ culture. The valleys afford the finest pasturage in the world;  
 “ the rivers are full of fish; the mountains abound in minerals,  
 “ and the climate is delicious: so that nature appears to have  
 “ lavished on this favoured country every production that can con-  
 “ tribute to the happiness of its inhabitants\*.” The descendants  
 of the families established in these parts, spreading round the north

\* *Memoir of a Man, &c.* p. 46.

of the Euxine, more anciently called the Axine, or ACSINE, distributed themselves into Thrace, &c.; others, along its southern shores, attained the passage of the Hellespont; while some, stretching round the north and south of the Caspian, extended themselves into Tartary, Media, and other countries running eastward upon those parallels; leaving in most places where they went the lasting monument of their names.

. But this is not the place to prosecute the interesting details to which this inquiry leads, I shall, therefore, only recapitulate what we have so satisfactorily collected from the amplitude of the sacred text That the FIRST SEPARATION or dispersion of the renovated race of mankind, took place upon THE BANKS OF EUPHRATES, at the period of which event, all the rest of the earth, East and West, North and South, was absolutely destitute of all human inhabitants That the members of the human race, thus dispersed, carried with them, in every direction in which they migrated, portions from THE SAME COMMON STOCK OF KNOWLEDGE, religious, moral, natural, and economical, which, to borrow words from Sir William Jones, “instead of travelling westward only, as “ it has been fancifully supposed, or eastward, as it might with “ equal reason have been asserted, were expanded in all directions “ And that, on the issue of the separation, the FAMILY OF IAPHET—the true “ IAPETI GENUS”—from whose posterity the northern parts of Asia and the greater part of Europe were peopled, resumed the ancient northern residence, which had been abandoned for the new experiment of Babylon. And I shall close these considerations with the remarks of two learned writers, by which the reader will

perceive, how amply some important *postulata*, demanded by M. Bailly in consequence of his investigation of the fragments of science and tradition, are conceded, or rather anticipated, by the Sacred History; and how abundantly his "*Anterior people*"—and his "*Common channel for the transmission of their knowledge*"—are supplied, by the *Antediluvian race of man*—and by the *sole survival of the patriarchal family of Noah*.

" I am able upon the high authority of Mr. Hastings to assert, (says Mr. Maurice) that an immemorial tradition prevails at Benares, that the sciences originally came from a region situated in FORTY degrees of northern latitude. This, in fact, is the latitude of Samarcand, the metropolis of Tartary; and by this circumstance, the position of M. Bailly should seem to be confirmed. But, let it be remembered, that it is equally the latitude where the ARK OF NOAH rested; from which venerable personage, and from which favoured country, and its adjoining districts, I must still contend, *all the sciences of the postdiluvian world originally flowed* \*."

This valuable remark of Mr. Maurice gives confirmation to the opinions of a learned writer of the last century, which are expressed by his translator in the following words.

" We will ascend higher (says this writer) in search after the original of the barbaric philosophy; higher, I say, than the times

\* Maunce's *History of Hindustan*, Vol. I. p. 208.

“ of Moses or Abraham, we will proceed even to THE DELUGE,  
 “ and NOAH, the common father of Jews and Gentiles, a great  
 “ man, a sincere worshipper of the Deity, and *whose knowledge*  
 “ *extended to BOTH WORLDS.* What should hinder us from be-  
 “ lieving, that those heads of theology and philosophy, which are  
 “ found among the ancient barbaric nations, descended from THIS  
 “ FOUNTAIN, this ORIGINAL MAN, to his posterity, the per-  
 “ sons who lived after the deluge? Noah is reported to have de-  
 “ livered moral precepts to his sons and kinsmen, which are usually  
 “ called *the precepts of Noah*, and why not also doctrines, which  
 “ may as justly be called *the doctrines of Noah*? For as those pre-  
 “ cepts were not about inconsiderable things, or duties of less mo-  
 “ ment, but had a reference to those which were highly necessary  
 “ to the improvement of human life, so also these doctrines respect  
 “ the principal orders and most important articles of the natural  
 “ world, as, how it began—in what form and structure it first  
 “ appeared—what changes or violent motions it has already under-  
 “ gone, or may hereafter endure—whether it is to be dissolved or  
 “ renewed—and what is to be the last exit and final conclusion of  
 “ all things —In these general and important heads (if I mistake  
 “ not) the primeval wisdom was concerned, or that part of it which  
 “ had relation to the World and Nature —It is reasonable to sup-  
 “ pose, that the Antediluvian fathers were of bright abilities and  
 “ learning Now, NOAH was the COMMON HEIR of them all,  
 “ co-eval with most of them, and made partaker of the literature  
 “ of the rest by an easy tradition —Therefore, in my opinion,  
 “ *this INHABITANT OF BOTH WORLDS then delivered the LAMP*  
 “ *OF LEARNING from ONE to the OTHER*, and propagated through

“ the universe, together with his offspring and primitive people,  
 “ some seeds of natural and moral doctrine. But in after ages they  
 “ very much declined; and I must freely acknowledge, that those  
 “ seminal doctrines were almost choaked by the prevailing tares \*.”

\* Dr. Thomas Burnet, *de Originibus rerum*. Patt I. c. 14. *Engl. Tr.* p. 244.

### *Chinese Tunes.*

THE tunes set to musick in the annexed plate were brought from  
 China (with those before given in Vol. I. p. 343) by Eyles Irwin;  
 Esq. M. R. I. A. &c.

*Sketch of an Essay on the Lyrick Poetry of the  
Persians \*---By W. OUSELEY, Esq.*

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IN our endeavours to trace the stream of Persian poetry to its source, we are hindered from penetrating into remote antiquity by that Arabian torrent which, in the seventh century of the Christian æra, overwhelmed the empire, and seems to have effaced almost every vestige of the ancient literature of Persia. The works, therefore, of those poets who have written since that period, must be the subject of my observations in the following pages, which, however, will exhibit little more than sketches of such only as have handled the common subjects of Persian lyrick poetry, and sung the praises of beauty, love, and wine. To odes, sonnets, and other short

\* The following pages exhibit merely the outlines of an essay, which I originally designed to publish in a distinct volume, before the study of Asiatick history and antiquities had wholly engrossed my attention. In that work I intended to illustrate every sentiment, and prove every assertion, by numerous quotations from the lyrick poets, and to subjoin near seventy odes, elegies, and sonnets, from *Hæfi*, *Sadi*, *Jam*, *Imâm*, *Orfi*, *Helâi*, *Skermi Tabrizi*, *Saïef*, *Alâ-ud-din*, *Senan*, and some others, giving the Persian text with the literal translation. The preparation of so extensive a work for the press, would engage a greater portion of my time than I can at present bestow, and although the quotations and odes are already translated, the insertion of them here would render these sketches too prolix for such a periodical Miscellany as the Oriental Collection.



poetical compositions on those and similar subjects, perhaps none, since the ages of classical antiquity, can with greater propriety than the Persians apply the epithet *lyrick*: since their *Ghazzels* \* are literally sung to the musical accompaniment of the *Barbut* †, (an instrument probably borrowed, like its name, from the Greeks) or of the *Chenk* ‡, a kind of harp, in which an antiquary might discover some resemblance to the *χλὺς* of the ancients, and perhaps to the *Theban lyre* §. Those *Ghazzels*, or odes, whether amatory or Bacchanalian, a Minstrel ||, or professed musician, sings to the voluptuous Persians, who delight in feasts and convivial meetings. These songs we may suppose the hired performer to have learned by heart. But it is probable that the poet himself, inspired by wine, may sometimes snatch the lyre, and utter his extemporaneous verses in cadence to its tones: or, if not skilled in the management of the instrument, recite his poetry to the accompaniment of the musician. Thus Jami exclaims,

مطرب امشب ساز کن با ناله من چنگ را

“ This night, O minstrel ! tune thy harp to the note of my lamentation ! ”

Thus, the wildness and irregularity of several odes of Hafiz, the Anacreon of Persian poets, may be accounted for ; and though we cannot suppose that all the sonnets written have been actually sung,

\* غزل

† بریط

‡ چنگ

§ Bruce, Vol. I.

|| مطرب Mutreb.

yet, from the rapid succession of extravagant thoughts and unconnected stanzas which we find in the greater number of these songs, it would appear that they were composed during the influence of intoxication. Indeed, so rapid are the changes in many sonnets, that almost every stanza presents some new image, some thought unconnected with any preceding or following; so that, without injury to the general tenour or sense of the poem, a stanza might be cut off or added. And one would be induced to believe, from the extraordinary wildness and incoherence in several of these compositions, that the minstrel, having forgotten some of the original words, had filled up the air with any verses floating in his memory, the first that occurred suitable to the rhyme and metre, though borrowed from a different sonnet, and foreign to the subject of those he had sung before. The *Mutreb*, or musician, himself may be supposed not unfrequently affected by the general inebriation. Feridd'eddin Attar, in his admirable romance on the loves of *Khosru* and *Gulrokb*\*, gives a charming sonnet, which was sung to the melody of the *Chenk* and other instruments at a royal entertainment, and concludes it by saying, that

چو مطرب زاین سخن برکنت شهرزاد  
میان باغ از مستی بیفتاد

“ When the minstrel had proceeded in this song as far as the word

“ *Shabzad*, he dropt down in the garden from intoxication.”

\* خسرو کلرخ

Attar's description of this magnificent banquet gives a very pleasing, indeed a brilliant, idea of Asiatic luxury. The painted representation of Persian feasts, which are to be found in some manuscripts, agree with the poetical description. The prince, seated on a raised sofa or cushion, receives either from the hand of his princess, or of the young cup-bearer, a goblet of wine; the guests in turn are served round, the musicians are seated in a corner, and dancing women are frequently represented in various attitudes—These feasts are sometimes supposed to be celebrated during the hours of nocturnal coolness: and, the passage I above mentioned, describes the scene to be the flowery bank of a clear and refreshing stream; where a thousand nightingales in the bordering rose trees join their voices to the melody of the Cherk and Barbut. Perfumes are scattered all around, “and lovely nymphs, with faces bright as the moon, and ringlets black and fragrant as musk, appear on every side.”

زیکسو ماه روان ایستاده  
زیکسو مشکبویان ایستاده

He concludes the description of this princely banquet (too long to be given here entire) with the following appeal to his reader:

سبح و مستی وقت جوانی  
گل صد برگ و آواز اغانی

می و آب روان و نور مهتاب  
سبح بلبان و شمع خوش تاب

رخ حور و هوای صبحگاهی  
هستی خون جمع سد نکر چه حواهی

“ All that can charm the ear, the pleasures of wine, the season  
“ of youth, full-blown roses \*, and the minstrel's song,—wine and  
“ a purling stream,—soft moon-beams,—the melody of the nightin-  
“ gale, and the clear light of torches, the faces of nymphs lovely  
“ as Houries, and the fragrant breath of early morn—when all  
“ these are combined, what more canst thou desire? ”

But these are royal feasts. Of the more humble and more frequent entertainments and festive meetings which our lyric poets allude to, it will be necessary to say a few words before I proceed to give any specimens of those songs that contribute so much to the pleasures of the scene. They are composed of several men of loose manners and libertine characters, for such we may repute those who could openly infringe the Mohanumedan prohibition of wine—such, indeed, as Jani describes in one of his Bacchanalian sonnets,

بدنام و شهر رانده و رسوای عالم  
ای پارسا رصیت ما احتیاب کن

“ We are of infamous character—outlaws, and disgraced in the  
“ opinion of the world O you, who are honest and chaste, thun  
“ our society ! ”

\* Literally, the rose of an hundred leaves—*al fad khat*—I believe a particular species

Assembled for the purpose of drinking at their ease in the wine tavern, the master of it supplies them with the intoxicating beverage produced from the grape, probably of Shiraz. Here, whilst they relate fictitious stories, and listen to ancient romances, or talk of their favourite pleasures, the *Sauky* carries round the wine in cups, and the musician sings to his harp the praises of the exhilarating liquor, or utters the impassioned addresses of fond desire in Bacchanalian odes or amatory sonnets. Of the former, the *Sauky* is generally the subject; and, I fear, but too frequently the object of the latter. That the musician is himself often intoxicated, may be proved from various passages in *Anvari*, *Sadi*, *Khofru*, and many other poets, besides that which I have already given from *Attar*. It is probable that his hearers during the greater part of the entertainment being in a similar state, require not in his songs any regularity of composition or continuation of thoughts: it is sufficient that his subject be their favourite enjoyments; the delights attendant on spring, the melody of the nightingale, the fragrance of the rose, the pleasures of wine, and the most sensual gratifications of love are to be his theme; and if recited in cadence to the tones of the instrument, and if the rhyme rest pleasingly on the ear, little attention will be paid to the connection of thoughts or the order of their succession.

II. It is not, however, to be imagined that these are the only subjects (though the most frequent) of lyric poetry among the Persians; the praises of his prophet or favourite saint, the eulogium of a munificent and princely patron: of the poet's native place, philosophical maxims, lessons of practical morality and metaphysical obscurities, are often intermingled in the variegated page, in which,

too, he sometimes aspires to celebrate his creator in lofty and animated verse. But that the Persian lyre is in reality ever tuned to such exalted strains I cannot venture to assert; it is much to be feared that the strings, relaxed from too frequent tinkling in the concert of unhallowed mirth, would but feebly vibrate in the solemn symphony of devotion.

Here, however, the poet has well performed his part, and in almost every Divan or collection of poems, may be found the most animated and sublime descriptions of the attributes and glories of the Deity, whom the Persians invoke for aid and heavenly inspiration as the pagan claticks addressed themselves to Apollo or the favourite muse. Indeed there is scarce any Persian work, on whatsoever subject, in prose or in verse, which is not prefaced by a fervent prayer to heaven, or praises of the creator's name: thus *Firdausi* opens his great heroick poem the *Shah Nameh*.

بنام خداوند جان و خرد  
گزین برتر اندیشه برنگزرد

خداوند جان و خداوند رای  
خداوند روزی ده رهنمای

خداوند کیهان و کردان سپهر  
فرزنده ماه و ناهید و مهر

“ In the name of him who is the Lord of Life and of Reason,  
“ than whom imagination cannot conceive any being more exalted !

“ Lord of the soul ! bestower of understanding ! our daily support !  
 “ our guide ! master of this world ! lord of the celestial spheres !  
 “ who has enkindled the sun, the moon, and the evening star,” &c.

In this manner *Nizami* begins his excellent romance of *Laila* and *Mejnoun*:

ای نام تو بہترین سر اغاز  
 بی نام تو نامہ کی کنم باز

“ Oh thy divine name ! the best exordium—

“ Without thy name how could I commence this poem ?”

and his *Mukbzen al israr*, مخزن الاسرار or treasury of secrets :

بسم اللہ الرحمن الرحیم  
 هست کلید در کنج حکیم

“ In the name of God, the clement, the merciful, .

“ (These words) are the key to the storehouse of wisdom.

*Emir Khosrû's* poem intitled *Neb Spiber*, ند سپہر or the Nine Spheres, opens with a sublime rhapsody on the divine attributes and mercies, beginning

خدارا کنم بر سر نامہ ناد  
 کہ بر بندہ درہای معنی کشاد

“ Let me begin this work by celebrating God,

“ Who opened the doots of knowledge to me his slave.”

And indeed the Persian poets generally conclude, as well as they begin: with mention of the Deity.

Theognis thus in the first lines of his *Γνωμαι* addresses Apollo:

Ω ἀνα Ληΐης υἱέ Διός τεκος ἥ ποτε σείο  
 Λησσομαι ἀρχομενός ἡσέ ἀτοπαυόμενος.  
 Ἀλλ' αἰεὶ πρῶτον γέ κα' ὕστατον, ἐν τε μέσσοισιν  
 Αἰσώ.

“ O King I offspring of Latona, son of Jupiter, never shall I  
 “ forget thee, beginning or ending—thee shall I sing, first, last,  
 “ and in the middle.

The sublime opening of Jami's celebrated poem *Xusouf ve Zelekha*, admirably translated by the learned Professor White\*, is sufficient to demonstrate the powers of our Persian writers in this stile; and without placing in competition with it, either the original (by an anonymous poet) or my own version, I shall not scruple to refer the reader to some beautiful lines on the Deity, printed in the first volume of these Collections\*.

III. We now descend to the praises of the Prophet, for which, in the Divans of several poets, a distinct space is allotted; here they ascribe to Mohammed every virtue that can adorn a celestial spirit, and every grace and charm that can dignify a mortal: thus Sadi

\* See the appendix to the *Institutes of Timur*.

† Oriental Collections, vol. I. p. 36.



begins an ode, of which every *beït* or couplet ends in the prophet's name :

ماه فروماند از جمال محمد  
سرو نباشد باعتدال محمد

- “ The moon is dejected at the superior beauty of Mohammed.  
“ There is not any cypress equal in graceful stature to Mohammed.”

IV. Having paid due homage to his prophet, the poet sinks to earth, and celebrates in strains of the most fulsome adulation, the praises of his patron ; praises which none but an Asiatick could offer or accept without a blush—whilst the poet most probably is insincere and the patron undeserving. The immortal Hafiz mentions his disappointed hopes of favour and reward from the King of Yezd ; and the Persian Homer, Firdausi, has loudly recanted all his eulogium of the ungrateful Sultan Mahmoud. I shall not here dwell on the subject of hyperbolical panegyrick, which I trust will long continue to offend every European taste ; I shall only remark, that the poet, who from the usage of earliest times in Asia, and the nature of despotick governments, might be pardoned for his servility and adulation of the patron on whom his fame (perhaps his subsistence) depends, often takes occasion to celebrate himself, sings the praises of his own poetry, and congratulates his country on having produced such a prodigy of eloquence. Hafiz declares, that “ the heavenly  
“ concert, led by Venus herself among the Spheres, does not excel  
“ the melody of his own strains.”

الحكايات الاول من حكايات الف ليلة و ليلة



بسم الله الرحمن الرحيم

ذكر و الله اعلم في غيبه و احكم و اعز و اكرم فيها مضى و  
بتقدم و سلف من اخاديت اللعنم انه كان في قدم الزمان ملكان  
من بنى ساسان اخوان شقيغان من ام و اب و كان الكبير  
يسمى شاه هربان و الصغير شاه زيان و كان الصغير متولى بلاد  
سهرمند و الكبير و الى بلاد الصين و لم يزلوا على هذا الحال  
سنتين قال الراوى فلما كان بعض الايام اطلع الملك الصغير شاه  
زيان على زوجته راقدة مع الطبايح فعند اللانيين و دفنوها و

*Introductory Chapter of the Arabian Tales,\**  
*Translated from an original Manuscript, by*  
 JONATHAN SCOTT, Esq

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In the name of God, the clement, the merciful.

It is related, (God knows the truth, and will judge, distinguish, and properly appreciate what hath passed, and is to come, in the histories of mankind,) that there were in a former age two princes of the House of Sassan, full brothers by mother and father

The elder was named Shaw Herbaun, and the younger Shaw Zeaun. The younger was sovereign of the Empire of Samarcand, the elder, monarch of the regions of China, and they did not move from their countries for some years.

The historian relates, that after some time had passed, the younger prince, Shaw Zeaun, had intelligence of his wife† intriguing with the cook. then he slew them both, and buried them, and concealed their crimes. It happened that the Prince loved his consort with extreme affection, then he repented of putting her to death, and in anxiety

\* For an account of the MS. volumes of the *Arabian Nights* which Captain Scott is now engaged in translating, and some observations on that work, see the first volume of these Collections, p. 245, and the first number of this volume, p. 25, &c

† It is hardly necessary to say that most Asiatics are polygamists

اخفي امرها وكان الملك يحب زوجته محبة عظيمة فندم علي قتلها وضاعت عليه الارض بها رجبت ولم يطق الجلوس علي فضره فطلب الوزير وانا موضعه وخرج هاجا علي وجهه وقصد بلاد اخيه وهي الصين وهو ياكل من بنات الارض وبشرها من الانهار اباما وليالي حتي وصل مدينه اخيه فدخلها واجتمع مع اخيه فلما راى حاله قال له ما بال حالك متغيرا وما الذي جري لك فقال له فدا غيرني مرض وضعفت كبا نري فلما سمع كلامه اخلا له مكانا ورتب له الاكل والشرب والخدم في خدمته مدة من الزمان وهو لم يزد الا هها وحزنا فاشتاق اخوه الكبير الي الصيد والغنص فترك اخاه الصغير نابا له في البدينه وعلي اهله وخرج الكنبر مع عسكره بنفوره وفهوده و كلاب الصيد واما اخوه الصغير فانه اقام في الملك وحكم بين الناس با لعدل وانصف المظلوم من الظالم قال الراوي فلما كان في بعض الالبام هو في منظر اخيه وهو بشرف على البستان

attacked him which was not to be diverted, so that he could not bear remaining in his palace.

Then he summoned his vizier, and deputed to him his charge, and departed suddenly from his country and travelled towards the empire of his brother, which was China; and he ate of the spontaneous herbs of the ground, and drank from the brooks, day and night, until he reached the capital of his brother.

Then he entered it and met his brother, who, when he beheld his condition, said unto him, "what can have so changed thy appearance, and what is that which hath happened unto thee?"

Then he replied unto him, "verily, illness hath altered me, and I am wasted as thou seest." When he (the brother) heard this declaration, he appointed for him a residence, and allotted for him proper provisions and domestics to attend him. Much time had passed, but he did not change except in greater melancholy and sorrow.

Then the elder brother had an inclination for the chase, and he left the younger his deputy in the capital, and over his household, and marched with his officers, and his troops, and his dogs; and the younger remained in the city and judged between men with impartiality, and rendered justice to the oppressed from the oppressor.

The historian says, when some days had passed, he (the younger brother) was sitting in an apartment of his brother's palace, which was near the garden; in it whatever could delight the fancy or the

وفيه ما تشتهيها اشقة واللسان وفيه سواق وفساق ومقاصير و  
 لواو متغابلين وبركة وشرروان فبيها هو قاعد في الروشان و  
 يتفرج علي البستان و اذا ابواب مخدع فتتح وخرج منه احد و  
 عشرون امرأة ولم يزالوا يبشوا حتي وصلوا الي البركة والنذرون  
 فرموا نيا بهم فاذا فيهم عشر سراري وعشر عبيد فكل واحد ستنجب  
 سيقان سريه من السراري وكان امرأة ذات حسن و جمال و  
 اعتدال كانت زوجة الملك وهي من بنات البلوك وكانت  
 موالية علي العبيد والجوار وهم كذلك وكانت تعشق عبدا  
 اسود طورا من الاطواد\* او من بغايا قوم اسعاد واسمه مسعود  
 وكان جالسا في البستان بسببها فنادت الملك يامسعود فا  
 جابها من فوق الشجرة وكان له مقعد عليها فنزل اليها ورماها  
 علي قفاها وولج ابره فيها وتغنج ونبكى والعبيد والسراري  
 في شغلهم واكلهم و شربهم الي اخر النهار ورجعوا الي  
 القصر ولم يزالوا علي عملهم هذا الي قدم الملك من الصيد و  
 القنص هذا ما كان منهم قال الراوي واما من كان من اخ  
 لملك لها نظر الي حرم اخيه وما يفعلوا قال في نفسه اذا كان  
 اهد اخي و هو الاكبر مني و هذا الخائنات يلعبون علي

\* The giants mentioned in scripture.

† An infidel tribe of Arabians mentioned in the Koran, who were the greatest part of them destroyed by the breaking down of a dyke near their city.

‡ This line of the original is omitted in the translation, for reasons which will be obvious to the Arabick scholar.

taste, grape plots, and walks, and pavilions, and corresponding arcades, and fountains and canals. While he was sitting in a balcony, and amusing himself with looking at the garden, lo ! a concealed door opened, and there issued from it twenty women, who did not stop from walking till they came to the fountains and canals ; then they threw off their upper garments, when, behold, ten female and ten male slaves, each of whom loved one of each.

There was besides a female of grace, beauty, and loveliness, who was consort to the King, and she was of the daughters of Kings ; but she was an encourager of the slaves and girls, and they of her in like manner : and it was that she doated on a black slave descended from the Atwaud \*, or of the remnant of the tribe of Aud†, whose name was Musafood, and he was waiting in the garden on her account ; then the Queen exclaimed, O Musafood ! when he answered her from the branch of a tree on which he sat, and descended and embraced her‡. The male and female slaves continued together until the close of day in their amusements, eating and drinking when they returned into the palace ; nor did they cease from such occupation daily, until the return of the King from his hunting party.

Thus was it with them ; but, says the historian, how happened it with the King's brother ?

When he beheld the Haram of his brother, and what they did, he said to himself, lo ! he is my brother, and greater than myself ; yet these traitresses amuse themselves behind his back.

ظهره فكيف انا اروح علي شان امراة قترك ما كان في قلبه و ذهب حزنه و صار يقطع في الأكل و الشرب فزال همه و فسن و غلظ و احمر وجهه و رجع و له حسنه و جمالها فلما قدم اخوه من السفر فنظر الي وجد اخيه فسره حاله لها راي حسنه و جمالها فتسالها و اعتنقا ثم قال الحمد لله الذي رجع لك حسنك و جمالك و ما اظن لك يا اخي الا طاب هوي البلاد فتحكي الخبة الحكاية الذي جرت له في بلده مع زوجته و كيف قتلها و ما جري من نساؤه و ما فعلوا بالبستان فلما رابت ذلك هان ما كان بقلبي من الهم و الغم و هذا الذي جري قال الراوي فلما سمع الهلك من اخيه هذا الكلام قال له ما انا اصدقك فيها تقول حتي انظر بعيني و قد زاد غصبه فقال له اخوه لن كذب تريد تري مصيبتك علي عينيك حتي تصدق قلبي فاغرم علي السفر الي الصيد و القنص و اخرج انا معك فاذا صرنا بظاهر البلاد ندع خيامنا و عسكرنا علي حاله و ندخل سرا الي المدينة و نطلع الي القصر و نصبح فيه . تنظر



“ Why then should I grieve for a woman ?” Then he cast off what was in his mind, and his grief wore away, and he began to eat and drink, so that care and tribulation left him ; he grew jolly, his cheeks became ruddy, and his beauty and comeliness returned unto him.

When the King his brother returned from his excursion, his appearance delighted him when he beheld his vigour and comeliness : then he greeted and embraced him, and said, “ Praised be God  
“ who hath restored thy health and beauty ; what am I to suppose  
“ of thee, O my brother ! but that the air of this country hath  
“ agreed with thee ?”

Then his brother related to him the affair which had happened to him in his own country with his wife, and how he had put her to death ; also what had passed in the garden, saying, “ When I beheld  
“ this, lo ! what was in my bosom of vexation and sorrow (since  
“ matters were the same here) passed away.”

The historian says, when the King heard from his brother these words, he replied, “ I cannot believe thee in what thou sayest, until  
“ I shall behold with mine own eyes ;” and verily his passion arose. Then his brother said unto him, “ If thou wilt to view thy dis-  
“ grace with thine own eyes, that thou mayest believe my decla-  
“ ration, prepare then another hunting excursion : I will depart with  
“ thee ; and when we shall be in the environs of the city, we will  
“ quit our tents and our troops, and enter the town privately, and  
“ repair to the palace and remain till day-light, when thou wilt  
“ witness the affair with thine own eyes.” Then the King believed

الأمور بعينبك فعلم الهلك أن أخيه صحيح و صواب قال  
 الراوى فلما أصبح الصباح أمر العساكر بالخروج الى السفر و  
 السفر و ركب الهلك و أخوه و جميع العسكر الى ظاهر  
 البلد و ضربوا الخيام و نزل الهلكين فى الخيام و جميع  
 العسكر و صبروا الى الليل و أرسل الهلك الوزير و أمره أن  
 يكون موضعه الى أن يعود اليه ثم نكّل هو و أخوه و دخلا  
 فى الليل الى العصر و اختفا فيه الى أن أصبح الصباح و  
 لم يعلم بهم احد غير اهل الابواب قال الراوى فبينما هما فى  
 المنظر و اذا بالباب فتح و خرج منه زوجة الهلك و معها  
 عشرون جارية الى أن وصلوا الى البركة و الساذروان و  
 فلعوا ما كان عليهم من النياب فاذا هم عشر عبيد و عشر جوار  
 و كل واحد من العبيد قد اخذ الجوار و حدها فصاحت  
 الهلك العبد مسعود فنرك من السجّر \* فرماها على ظهرها  
 و اولج ابره فى ها و لم يزالوا فى بوس و عناق الى آخر النهار  
 فاغتسلوا و لبسوا بها بهم و مضوا الجوار و الست معهم و  
 اغلقوا باب السرى قال الراوى فلما رأى الهلك الى زوجة  
 و الجوار خرج من عمله و قال لاخيه هذا بجرى فى قصرى  
 و ملكى نبعا لهد الدنيا و ما هذه المصيبة تم اقبل على  
 اخيه الصغير و قال اريد أن تطاوعنى على ما اريد فعال  
 سبعا و طاعة فعال له اريد أن ادع هذا الهلك و نهج على  
 روسنا ننظر هل نجد احدا مهن هو اكبر منا بجرى عليه مثل

\* This line of the original is omitted in the translation. See p 164. Note

that his brother was a true and faithful speaker, and, when morning dawned, commanded his forces to depart for a march.

The King and his brother mounted at the head of the troops, and repaired to the plain before the city, where the camp was pitched; the princes descended into their tents, also the army remained till night, when the King sent for his vizier, and commanded that he should supply his place till his return. Then he and his brother retired, and during the night entered the palace, and kept concealed in it until morning; nor did any one know them but the guards at the gate.

The historian says, at length they repaired to the balcony, when, lo! a door opened, and from it issued the Queen consort, and with her, seemingly, twenty damsels, until they reached the fountains and canals, when they threw off their veils, and behold ten male and ten female slaves,\* each of which embraced another; then the Queen called out to the slave Muafod, who descended from the tree. They did not cease from toying and embracing till the close of day, when they bathed and put on their clothes: all the slaves then retired with the Queen, and locked the concealed door.

When the King beheld his consort and his slaves, his senses deserted him, and he said to his brother, "This has happened in my palace and my kingdom, from the wickedness of this world. What is every thing in it but vexation?" Then he said to his younger brother, "I will that thou obey me in whatever I may desire." He replied, "To hear is to obey." Then he said, "I have resolved, that I will quit this kingdom, and we will travel by ourselves; if we can find one superior in consequence to us,

ما جري علينا رجعنا الي ملكنا و ان لم نجد احدا يجري عليه مثل هذا البصيبة فلا حاجة لنا الي الهلك فقال له اخوه نعم ما اشرت ثم انها ترلا من باب القصر و سار اعلي وجوهها فاشتد عليها الحر فوصلا الي مرجة خضراء علي ساحل البحر ذات اشجار و انهار فجلسا فيها ليستر بحاسات و يسيرا فيبينها هيا كذلك اذا هيا سبعا من البحر صراخ و عياط عظيها فخا فا علي انفسها و تخيال ان السبا انطلقت علي الارض ثم انشق البحر و طلع منه الي عنان السبا عهودا اسود فخا فا خوفا عظيها فطلعا فوق شجرة عالية و استترا فيها و اذا هيا با لعبود قد قرب من البر اذ طلع الي الهرجة و هو عفريت طويل رجله في الثري و راسه في الثريا و علي راسه صندوق كبير و عليه اربعة اقغال فيجلس العفريت تحت الشجرة الذي فوقها الهلكان و حط الصندوق من فوق راسه الي بين يديه و اخرج اربعة مغاتج من راسه و فتح الاقغال و شال الغطا و اخرج منه صببة لبببة بقامة اليفه تخجل الشمس البضبة كما قال الشاعر فيها ابن الهمام هذا

“ to whom has happened what has befallen us, we will return to our empires; but, if we cannot discover one, to whom hath occurred a similar disgrace, then royalty for us can be no longer necessary.” The younger brother replied, “ What thou hast resolved upon is just.”

They now descended from the palace, and walked onwards till the heat distressed them, when they came to a verdant spot on the margin of the sea, having trees and streams. Then they sat down, that they might rest themselves awhile, and enjoy the prospect. While they were so doing, behold! they heard from the sea a tremendous noise, inasmuch that they shuddered within themselves, and imagined the heavens were falling to the earth. Then the sea divided, and there ascended from it, to the summit of the sky, a dark column. They now became exceedingly alarmed, and ascended a lofty tree, and hid themselves within it; when, lo! the dark column approached the shore, and at length rested on the verdant spot. It was a monstrous Afreet,\* his head reaching to the heavens, and his feet to the depths of the earth; upon his head was a coffer, very large, on which were four locks.

The genius then sat down under the tree upon which were the two kings, moved the coffer from his head and placed it before him, and took out four keys from his vestband, with which he opened the locks, lifted up the lid, and there came out a beautiful damsel of stature like the letter aleph, who put to blush the resplendent Sun; as if the poet Ebn al Himmaum had penned concerning her the following verses:

الآليات و لو انها البشريين تعرضت لا تخذوها دون اصنامهم  
ربا و لو انها في المغرب تبدو لراهب لخلا سبيل المشرق و اتبع  
الغربا. و لو \* تغلت في البحر و البحر مالح لا صبح ماء البحر من  
ريقها عذبا يبرئها رنيح الصبا فيهما كما اشتهر عصن البان معتدلا  
رطباً كان اهل الالتم ضو جبينها و احسن خلق الله في المشرق  
و الغربا قال الراوي ثم ان البارء اجلسها تحت الشجرة و قال  
لها تايست الملاح كلهم و من خلتبها ليلة عرسها حليني و انام  
علي ركبتيك قليلا ثم ان البارء تهدد فوصك رجلينه طرف  
البحر و نام و زاد خطيطه فرقت الضبية راسها فوات البلكين  
فوق الشجرة فشالت راس العفريت من ركتيها الي الارض و  
قامت الي تحت شجرة غيرها و اشارت اليها انزل

∴ [To be continued:] ∴

\* A strange expression, but doubtless, though disgusting to us, agreeable to the Arabs (Scott.)

## VERSE.

If she had appeared before idolaters, they would not have supposed her any other than one of their Goddesses.

If, in the West, she had appeared to the christian monk, he would have relinquished the trinitarian worship, and followed a strange deity.

If she had spit in the waves, and the waves were salt, doubtless the waters of the ocean from her saliva would have become honey.

The gale hastened to breathe upon her, as the western breeze waves the branches of the Myrabolan, gently refreshing.

Like the full moon, her aspect beamed: she was the most perfect of God's creatures in the East or West.

After this, the Genius seated her under the tree, and said, "O thou most beautiful of all ladies, whom I snatched away on thy nuptial night, be kind to me and I will repose awhile on thy lap." Then he laid himself at length, when his feet extended quite to the sea, and he began to snore. The damsel lifted up her head, and saw the two princes in the tree; when she laid the head of the Genius from her lap upon the ground, and stood up under another tree, and made a signal that they should descend.

[To be continued.]

*Explanation of the Characters engraved on an  
Iron Plate, from a MS. Journal of Kempfer,  
described in Vol. I. p. 190, by the Abbé  
CAPERAN.*

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AU numero second des “ *Collections Orientales*,” (miscellaneous plate, page 190) se remarque (figure 4) sur l’empreinte d’une platine de metal une inscription dans laquelle plusieurs traits effacés par le tems laissent à peine appercevoir en plusieurs endroits la forme des caracteres qu’on y a voulu tracer : je me suis étudié à voir s’il n’y auroit point moyen de les retablir ; occupé de ces idées, j’ai remarqué que l’inscription elle même offroit par sa nature un moyen bien simple pour parvenir à cette fin. C’est une correspondance mutuelle et suivie qui s’apperceoit d’un coup d’œil sur la platine, en vertu de laquelle une figure tenant toujours le milieu de chaque ligne presente à droit et à gauche presque toujours les mêmes caracteres correlatifs : cela étant ainsi les traits effacés dans les figures sur la droite peuvent toujours aisément se suppléer par ceux qui sont plus visibles et qui leur correspondent sur la gauche, et *vice versa*, j’ai dit *presque toujours* car on verra ci après pourquoi ces caracteres ne sont et ne doivent pas être constamment, les mêmes partout. Ce premier pas fait, j’ai



ensuite procéda à l'examen de la nature de ces mêmes caractères et bientôt j'ai découvert que ces figures n'étoient que des chiffres Arabes purs et simples dans la forme ancienne que les donnent toutes les Grammaires Arabes et tels qu'ils sont restés en usage chez ces peuples : voici la suite de ces chiffres :

١	٢	٣	٤	٥	٦	٧	٨	٩
1	2	3	4	5	6	7	8	9

De ce nombre on ne trouve employé sur la platine que les suivans :

١	٢	٤	٦	٧	٨
1	2	4	6	7	8

La forme du 4, offre toujours le trait recourbé du haut entièrement effacé, ce qui le fait quelque fois se confondre avec le 7, lorsque la ligne à gauche de celui ci dépasse par en bas le sommet de l'angle qu'il forme (٧) c'est par le sens des sentences qui vont suivre que je fus connoître quand il a fallu plutôt y voir un 7, que un 4.

En suprimant les figures de l'unité qui se rencontrent toujours. Entre deux autres nombres, cette inscription se réduit à ce qui suit.

Chiffres actuellement en usage parmi les Arabes.	Chiffres Arabes correspondants en usage parmi nous.
٨ ٦ ٨	8 6 8
٧ ٨ ٤ ٨ ٤ ٨ ٧	7 8 4 8 4 7 8

	Λ	Ε	Λ	Υ	Λ	Υ	Λ		8	4	8	7	8	2	8
Υ	Λ	Υ	Λ	Υ	Λ	Υ	Λ	7	8	2	8	2	8	7	8
Υ	Υ	Υ	Λ	Ε	Λ	Υ	Λ	2	7	2	8	4	8	7	8
	Υ	Λ	Υ	Λ	Ε	Λ	Υ		7	8	2	8	4	8	2
		Λ	Ε	Λ	Υ	Υ	Υ			8	4	8	7	2	7
			Υ	Λ	Υ						7	8	7		
			Λ	Υ	Υ						8	6	2		

A ne considerer ici que ces chiffres, tout dans cette inscription paroît absolument insignifiant, mais sans doute qu'on ne les ya pas tracé, sans dessein, on peut donc y soupçonner du mystere; et voir s'il n'y auroit point un moyen de le decouvrir, voici l'expedient dont j'ai cru devoir user. J'ai supposé que ces chiffres pouvoient separément indiquer une lettre à prendre dans l'alphabet Arabe suivant le rang que ces lettres y tiennent et que par ce moyen en assemblant ces chiffres deux à deux je pouvois en obtenir des mots de manière à former une sentence qui me devoieroit tout le secret de ce mystere. C'est ce moyen que j'ai mis en usage et c'est ainsi qu'en procédant de droit à gauche et prenant la première ligne, j'ai considéré le 8 qui se presente le premier comme m'appellant la 8e lettre de l'alphabet Arabe qui est *dal* د & j'ai mis *dal* dans sa place, le 6 qui vient après m'a appelé la 6e qui est le *Hhah* ه et j'en ai obtenu le mot *دهد* *dah*. J'ai repeté cette seconde en la prenant pour initiale du mot suivant et qui ayant pour finale une lettre aussi indiquée par un 8, se trouve former le mot *دهد* *had* la première ligne offre donc les deux mots *دهد, دهد* *dah, had*, et ces deux mots sont Arabes. En suivant constamment ce même procedé jusqu'à la fin, j'en ai obtenu les resultats qui vont suivre.

דה הד : Dah, had.

כד דת, תד, דת, תד, דך : Cad, dath, thad, dath, thad, dac.

דב בד, דך, בד, דת, תד : Dab, bad, dac, cad, dath, thad.

דך בד, דב, בד, דב, דך : Dac, cad, dab, bad, dab, bad, dac.

דך, כד, דת, תד, דב, בך, בב : Dac, cad, dath, thad, dab, bac, cab.

בד דת, תד, דב, בד, דך : Bad, dath, thad, dab, bad, dac.

בב, בך, כד, דת, תד : Cab, bac, cad, dath, thad.

כד, דך : Cad, dac.

בה, הד : Bah, had.

Voici maintenant en Arabe la signification de tous ces mots : \*

דוב *Dab* ou *dob*, curatio.

דך *Dac*, curatio.

הד *Had*, doctrina, institutum.

דב *Dab*, sævitia, asperitas, difficultas.

כד *Cad*, morbus, infirmus.

כד *Bat*, initium, origo.

דת *Dath*, statutum, methodus,

בב *Cab*, dolor, afflictio.

regula.

תד *Thad*, nocens, nocivus.

בה *Bab*, honor, decus, gloria.

בבא *Beca*, fletus.

Tous ces monosyllabes phrasés offrent six sentences ou axiomes généraux qui ont trait à la guérison des maladies. Il est même à remarquer, que la première ligne composée de deux mots y forme un titre. Et que le 6 qui est au milieu en même tems qu'il indique

\* Vide Lexicon *Sib nakri*.

une lettre, il annonce encore que ces axiomes se reduisent à six, on voit deplus que par correspondance, il demande necessairement à être placé dans la demiere ligne entre 8 et 2, cequi paroit d'autant plus probable que sur la platine on y remarque une place vuide et comme destinée à le recovoir, voici donc comme j'ai cru devoir phrafer ces mots bien qu'ils se presentent ici sans aucune construction grammaticale.

*Curationis instituta.*

1. Statutum nocens morbo, *semper* statutum nocens curationi *ejus*.
2. Sævitia in principio curationis, morbo regula nociva.
3. Emedio tollatur principium sævitæ morbi aut difficile *consequetur* curatio morbi.
4. Ex regulâ nocivâ curationi morbi oriuntur fletus et dolores.
5. Ex principio difficultatis in curando ortum est statutum nocens.
6. Provocare fletus et dolores in infirmo est statutum nocivum curationi *ejus* morbi.

Pour 862 on a *Gloria instituti curationis*, j'observe—que cette dernière ligne dont les chiffres sont  $8+6+2=16$  conduit naturellement à ce quarré, d'un autre côté la signification quils offrent dans les deux mots *bab bad* qui en resultent m'a excité la curiosité et c'en a été assez pour avoir été tenté de pousser plus loin mes vues, je nai eu rien de plus pressé, que de construire sur le champs le quarré de 16 ainsi qu'on le voit ici :

٤	١٤	١٥	١
4	14	15	1
٩	٧	٦	١٢
9	7	6	12
٥	١١	١٠	٨
5	11	10	8
١٤	٢	٣	١٣
14	2	3	13

Ce quarré ainsi construit en usant des mêmes procédés ci dessus j'en ai obtenu les sept mots suivants.

גת *gath*, cadaver, corpus.

תב *thab*, arca, sepulchrum.

חח *khakh*, jacens.

צד *tzad*, devastatus, perpeffus fuit à medicis.

רר *rer*, virtus, voluntas, placitum.

גל *gal* scheda, libellus.

טבהא *totha*, remedium adhibuit, medicatus fuit.

Ces 7 mots Arabes signifient mot pour mot,

*Corpus in sepulchro jacens perpeffum multa virtute schedæ istius medicatum fuit.*

On voit ici que la signification de ces sept mots cadre parfaitement, avec le *gloria instituti curationis* cité ci dessus.

D'après cet exposé il est clair que cette platine est une vraie amulette à laquelle les gens simples parmi les Arabes attribuent la vertu de guérir les maladies.

*Literal Translation of the Ode of HAFIZ\*, given  
in Vol. I. p. 210---By JONATHAN SCOTT, Esq.*

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Last night, from a musician, (may his mind be happy!) I heard  
the heart-affecting strains of the flute.

Such was the impression its melody made upon my soul, that  
I could not behold any thing without sympathy.

On that night a cup-bearer was my companion, whose side locks  
and countenance resembled at once the Sun and December.

When he perceived my melting mood, he filled the goblet higher;  
I said, ah! bliss-affording cupbearer,

You relieve me from the burden of existence, when you re-  
peatedly pour wine into the goblet.

May God protect you from the calamities of vicissitude!—May  
God requite you with happiness in both worlds!

When Hafiz is intoxicated, why should he esteem as worth a  
grain of barley, the Empires of *Kaous* and *Kei†*?

\* A poetical paraphrase of this ode, will be found in Vol. I. p. 208.

† Two ancient sovereigns of Persia.

*Literal Translation of the Arabick Poem, given  
in Vol. I. p.379---By the same.*

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The Cenfor said to me, *pray*: I replied to the surly wretch, it  
wearieth me.

I said to the Cenfor, truly, I am in a world of delight; my verses  
are a morning orison, and this is the gate of Heaven.

The Cenfor is more wicked than I, for my heart is ever in a  
state of conversion.

To-day I meditate on Selima, and on the morrow I muse on  
Zeinab.

In this (contemplation) I penetrate every mystery: for gentleness  
softeneth mankind.

O! thou, who questionest me, my religion is the religion of a man.

There is not, among my beloved, any one but who will sing for  
me, and quaff the goblet.

Surely then I may enjoy myself, and be cheerful!

*Literal Translation of the Persian Sonnet, by  
JAMI\*, given in Vol. I. p. 380---By the same.*

---

Wheresoever I fix my habitation, I find thee my inmate—I can never move any where that I do not find thee there.

Do I sleep at night, or wander lonely in my dwelling, I behold thee in my dreams, or see thee in my abode.

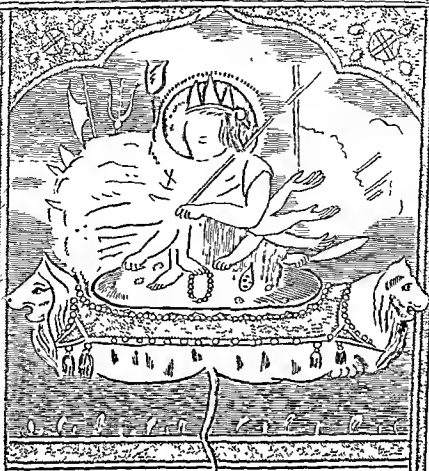
In the company of the convivial, or in the assembly of the worldly minded, I see only thee, my beloved, and find thee the consoler of my heart.

In whatever assembly the taper is lighted up, circling round it, I am sure to find thy moth †

\* This is one of those odes which the Persians regard as expressive of divine love, I have often heard it sung to a very plaintive tune in India, by *Hewauls*, a graver class of musicians, who chaunt the odes of the poets, and are tolerated by the most rigid devotees, upon whom the performance has sometimes a strange effect, producing the most extravagant extasies, which are called *hawl* or *wajd*, during these the persons affected are considered as inspired—they sing, they dance and jump, till nature is exhausted. The dance of Dervishes in Turkey is the *hawl* or *wajl* (*Scott*)

† The moth flying round a taper is compared, by the Eastern poets, to a lover assiduously following his mistress (*Scott*)





मं श्रीदेवै नमः ॐ श्रीशतामीकउकर० प० अ० प० मं  
 लोकेश्वरलाकां नृणां ॐ य उ क ल ष ष ष ष ष त न मै कृ णि  
 सितामह ॥ श्रीषलोका च ॥ अ लि श त्वा त म वि प्र मु व र्त्ता  
 क र प रं दि अ लु क व व पु ण्यं त क ष्य च प्र णा मु ने ॥ २ ॥  
 उ य प श्रे न उ ज्जि ति द्वि ती य प्र त्त जग रे ण ॥ नृ ती यं त ण्य  
 वं द्ये ति कृ ष्या ए ति व त् प्र क श ॥ ७ ॥ च म ह्म द मा ने नि ष ट्  
 का त्मा य ती ति व स न मे ज्ञा ने रा अ वि प त्ता गो रो ति वा  
 ण म न व म पि ति दा जे ति न व पु ण्य इ की ति ता ॥ ३ ॥  
 ये ता ति ता मा प्र इ द्वा ल व म क्ता न्ता ॥ १ ॥ २ ॥ मु धि ना २ ॥  
 वा मा न लु ट् च म ष्य गी तो र्ण ॥ ३ ॥ वि ष मे पु ग मे वै व म्मा तीः  
 म रा ग ताः ॥ ६ ॥ ने ण ज्ञा य ते कि वि द श्च ॥ रा स क ट्  
 ना प दे त स्य प र्णा म शो क पु र व च म क रीः ॥ ७ ॥ प्र त स  
 र्था न का मु ण्दा रा रा म हि षा स ना ॥ ८ ॥ डी ग न म मा दू  
 डा व स री ग रु डा स ना ॥ ९ ॥ पा दे श्व री द्वा र ड को मा  
 री री ति वा ५ ॥ १ ॥ ता स्ती क म स मा द्वा रा वा घो षे व मा  
 न र ॥ २ ॥ स वी र ण शो भा ५ ॥ ग ना न र त्ता म शो भि ताः ॥  
 दृ ष्य ते र थ मा र्त्ता द व्यः को ष स मा रु ता ॥ १ ॥ श र व च  
 का रा द श कि र न च सु सु ना ष्यः खि ट कं ता म र्त्त व १  
 रे षु पा श नि व च ॥ ५ ॥ जं ता पु पं दि श्व त व रा न् मा ष्य उ  
 न म ॥ ६ ॥ दे मा ती दे र्ना णा म भ णा ना म भ वा य व ॥ १ ॥

If I visit the tavern without a goblet, I am sure to find thee in the hands of the guests.

Should I throw off my religious habit, and dive into the sea, I should find thee, the precious pearl, concealed in every shell.

Jami is lost to every thing around him, for in publick and private he beholds nothing but thee \*.

\* In the last line of the original, read *پیکانده* for *پیکانده*

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### *Sanscrit Roll.*

From a roll of Indian paper, seventeen inches long, and nearly two inches broad, the first twenty lines are represented, enlarged, on the plate annexed. This roll was brought from Bengal by Lady Chambers; the writing is divided into three parts, by flowers, mythological figures, &c.

*A Catalogue of the Arabick, Persian and Turkish  
Manuscripts belonging to the British Museum----*  
*By W. OUSELEY, Esq.*

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Of the oriental manuscripts deposited in this great national museum, the titles of many were so scattered through voluminous folio and quarto catalogues\*, amidst a multiplicity of Greek and Latin, French or English names, that it was with difficulty they could be found, and, when found, were in several instances almost unintelligible, from being expressed only in European characters, from typographical errors, and other circumstances. Since the publication of those catalogues, many valuable MSS have been acquired by the Museum (received as donations or procured by purchase,) of which no lists have hitherto been printed. I have therefore undertaken to correct the errors of the old catalogues, by giving the titles in their proper characters, to add some short account of the most rare and curious MSS, some notices of their authors, &c, and to insert all those lately acquired, in short, to bring into one view all the Arabick, Persian and Turkish MSS at present be-

\* The catalogue of the Harleian Library, 2 large volumes, folio  
 \_\_\_\_\_ Cotton an \_\_\_\_\_ 1 volume folio  
 \_\_\_\_\_ Kings \_\_\_\_\_ 1 vol quarto  
 Sloane and others (by Mr Ayscough) 2 vols quarto

longing to the Museum I have not thought it necessary to crowd this catalogue, and perplex the reader with the numerical figures and shelf marks of each manuscript The Arabick MS which I have given as first in my catalogue is properly marked Cotton Vitellius A IV The Shah Nameh, which I give as No 2 is marked 5600 Plut xxxiv B

It will be sufficient, however, for those who want any particular MS to describe it merely by the number prefixed to it in the following catalogue—a key or index referring to the original shelf-marks, being in possession of the librarians

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No 1 A \* An ancient Arabick volume in quarto, containing the second of the four parts which compose the *Tarikh Kabir*, تاريخ كبير or Great Chronicle of the celebrated historian, *Abi Jaffer Mohammed ben Jarir*, ابو جعفر محمد بن جرير furnished from Tabaristan in Persia the place of his birth, *Al Tabari*, الطبري This volume contains the history of the prophets, from *Shaleb* سلع until the time of Mohammed *Tabari*, the venerable author was born in the year of Christ 838 his work contains the ancient traditions of the Jews, Persians, and Arabians, the history of the Patriarchs, Prophets, and Kings—and as it is supposed the original in Arabick, complete, does not exist, this fragment may be considered a literary treasure The learned Ockley, in his history of the Saracens, styles Tabari the “*Livy of the Arabians, the*”

\* I have distinguished by the letters A, P and T the Arabick Persian and Turkish MSS

of Gushtasp and Asfendiyar, and continues to the end of the work. The hand-writing of this MS. is neither accurate nor elegant; it was transcribed, according to the date at the end, in the year of the Hegira 1054, corresponding to the year of Christ 1644.

On the back of the last page is written the pedigree of *Rustam*, the great Persian hero, and of *Giou*, who was the son of Rustam's sister. And on a slip of paper, pasted under the genealogical tables, is written (in a different hand) some medicinal *recipe*, extracted from *Abu Ali Sina* (*Avicenna*), in which are mentioned musk, white sandal, Armenian earth, &c.

— 4. P. *Tarikh Akbery* تاریخ اکبری History of the great Achar, Emperor of Hindoostan; a quarto volume, in a good hand, transcribed in the year of the Hegira 1119, (A. D. 1707,) The introduction to this work contains the History of Adam, Seth, Enos, Mahaleel, Enoch, Methusaleh, Japhet, &c.; the ancestors of the Timour family, &c.

— 5. A short vocabulary of Persian (with some Arabick) words; finely written in the Taleek hand; octavo; bound in the same volume with the following article:

— 6. P. *Shirauz Namah* شیراز نامه or History of the City of Shirauz, with a description of the Province of Fars or Farsistaun, in Persia; the History of the *Atabeks* or sovereigns of that country; Anecdotes of the learned and holy men of Shirauz, &c. &c.

a most valuable and rare MS. octavo, handsomely written. The author of this curious work is شيخ زركوب شيرازي *Sheikh Zar-koub* of *Shirauz*, whom the learned *Kempfer* quotes in his account of *Isfakhar* or *Persepolis*. (Amenit. Exot. p. 301, 302, &c.)

The date of this transcript is 1099 of the *Hegira*, A. D. 1687.

— 7. P. *Kiffch Seif al Moluk* قصه سيف الملوك The Romance of *Seif al Moluk*; an imperfect MS. containing part of a story which M. *Petis de la Croix* has translated in his *Persian Tales*, the "*Mille, et un jours*."

— 8. T. *Sekander Nameh* سکندرنامه or *Histoiy* of *Alexander*, in *Turkish* verse; probably imitated from the *Persian* work of the same title by *Nizami*. This volume is a large quarto MS. fairly written, with the vowel accents marked. It was, according to a *Latin* note, transcribed (or rather composed) about the year of the *Hegira* 792, of *Christ* 1389. The various conquests of *Alexander* in *Asia*, his marches into *Tartary*, *China*, the islands of *Japan* \*, &c.; his expedition in search of the water of immortality, with anecdotes of *Aristotle*, and the other *Grecian* philosophers who attended him, are here described in *heroick* verse.—(Some pages of this MS. have been misplaced in binding.)

\* The island *nak nak* واق واق according to a late *Turkish* work, intitled تاريخ الهند الغربي *Tarikh al Hind al Gharbi*, or a *History* of the *West Indies*, these islands are situate in the west, and produce trees, which bear women as fruit, &c. &c.

“ *parent of their history;\**” and congratulates himself on having found a folio fragment of him among Archbishop Laud’s MSS. Fortunately, however, this work is preserved in the Persian and Turkish translations; the former, made within a few years after the author’s death, is enriched with many curious additions by the learned translator, particularly on the subject of Persian history and antiquities†. From the latter part of Tabari’s chronicle, *Elmakin* compiled his history of the Saracens, published by Erpenius; and it would appear that this volume once belonged to that celebrated orientalist, from the following note, written at the beginning of the MS.

“ Continet hoc volumen historiam propheticam a Sjuabio (qui vixit  
 “ tempore Jacobi) Patriarchæ ipso que Jacobo ad tempora usque Mu-  
 “ hammedis Abulcassimi pseudoprophetæ Arabum: est que tomus  
 “ secundus celeberrimi apud orientales historici Muhammedis Abu-  
 “ joafaris qui floruit circa annum Christi 800, et in oriente Arabicè

\* “ I am as yet (says Mr. Ockley) destitute of Turkish, which I should not be so  
 “ much concerned at, were it not for five volumes in that language in our publick  
 “ library (Cambridge) which I behold with delight and concern at the same time:  
 “ with delight, because they are ours, and so not to be despaired of, with concern be-  
 “ cause I do not understand them; they are a translation of the great *Tabari*, who is  
 “ the *Livy* of the Arabians, the very parent of their history, and as far as I could find  
 “ by inquiry, given over for lost in Arabic. I formerly inquired of my predecessor  
 “ *Dr. Luke*, concerning him, who said he had never met with him in the East, and  
 “ that he was to be despaired of in Arabick: Monsieur d’Herbelot says the same.”

Ockley’s *Hist. of the Saracens*. Vol. II. Intr. &c. xxxiii.

† Of the *Tarikh Tabari* in Persian there are three fine copies in my possession, one peculiarly valuable in two volumes folio, transcribed Anno Hegiræ 850. (A. D. 1446.) From these MSS. I hope to illustrate, in a future work, some curious points of ancient Asiatick history.

“ existimatur perisse, et Persicè atque Turcicè tantum extat, hic  
 “ tamen liber Arabicus est, et de quatuor tomis secundus ” *Erperius*

There are also some marginal notes in Latin

— 2 P. *Shah Nameh* شاه نامه The great heroic poem of *Ferdousi*, فردوسی comprising, in more than sixty thousand couplets, all the ancient traditions and romances of the Persian kings and warriors, from the time of Caumeras, the first monarch of *Iran*, to the destruction of the Persian Empire in the seventh century of the Christian Era, when Yezdegerd, the last king, was murdered, and the old religion and laws of the country abolished by the Mohammedan conquerors. *Ferdousi*, who died A D 1020, is said to have compiled this admirable work from some ancient chronicles in the *Pehlvi* language. This MS is decorated with ninety-one very beautiful miniature paintings, executed in the best style of Indian artists, of whom several have been employed, as appears from their names thus marked in the pictures, عبل سبال the work of *Shemaul*, عبل بهکویی the work of *Bahkooti*, of *Benvari*, *Kemal*, *Cassim*, &c. From the number and excellence of these paintings, the manuscript has been very highly valued, among the different Asiatics who have in turn possessed it, and marked it with their names and seals, one has noticed that he paid for it the sum of seven hundred rupees, (about 701), and another, in a more recent hand, remarks that it cost him 1500 rupees, (about 1501)

— 3 P. *Shah Nameh* شاه نامه a folio volume, containing the second part of the *Shah Nameh* of *Ferdousi*. It begins with the History



of Gushitasp and Asfendiyar, and continues to the end of the work. The hand-writing of this M.S. is neither accurate nor elegant; it was transcribed, according to the date at the end, in the year of the Hegira 1054, corresponding to the year of Christ 1644.

On the back of the last page is written the pedigree of *Ruslam*, the great Persian hero, and of *Giou*, who was the son of Ruslam's sister. And on a slip of paper, pasted under the genealogical tables, is written (in a different hand) some medicinal *recipe*, extracted from *Abu Ali Sina (Avicenna)*, in which are mentioned musk, white sandal, Armenian earth, &c.

— 4. *P. Tarikh Akbery تاريخ اكبرى* History of the great Acbar, Emperor of Hindoostan; a quarto volume, in a good hand, transcribed in the year of the Hegira 1119, (A. D. 1707.) The introduction to this work contains the History of Adam, Seth, Enos, Mahaleel, Enoch, Methusaleh, Japhet, &c.; the ancestors of the Timour family, &c.

— 5. A short vocabulary of Persian (with some Arabick) words; finely written in the Taleek hand; octavo; bound in the same volume with the following article:

— 6. *P. Shirauz Namah*, شيراز نامه or History of the City of Shirauz, with a description of the Province of Fars or Farisfaun, in Persia; the History of the *Atabeks* or sovereigns of that country; Anecdotes of the learned and holy men of Shirauz, &c. &c.

a most valuable and rare MS. octavo, handsomely written. The author of this curious work is شيخ زركوب شيرازي *Sheikh Zar-koub* of *Shirauz*, whom the learned *Kempfer* quotes in his account of *Istakhar* or *Persepolis*. (Amcnit. Exot. p. 301, 302, &c.)

The date of this transcript is 1099 of the *Hegira*, A. D. 1687.

— 7. P. *Kiffch Seif al Moluk* قصة سيف الملوك The Romance of *Seif al Moluk*; an imperfect MS. containing part of a story which M. *Petis de la Croix* has translated in his *Persian Tales*, the "*Mille et un jours*."

— 8. T. *Seikander Nameh* سکندر نامه or History of Alexander, in Turkish verse; probably imitated from the Persian work of the same title by *Nizami*. This volume is a large quarto MS. fairly written, with the vowel accents marked. It was, according to a Latin note, transcribed (or rather composed) about the year of the *Hegira* 792, of Christ 1389. The various conquests of Alexander in Asia, his marches into Tartary, China, the islands of Japan \*, &c.; his expedition in search of the water of immortality, with anecdotes of Aristotle, and the other Grecian philosophers who attended him, are here described in heroic verse.—(Some pages of this MS. have been misplaced in binding.)

\* The island *wak wak* واق واق according to a late Turkish work, intitled تاريخ الهند الغربي *Tarikh al Hind al gharby*, or a History of the West Indies, these islands are situate in the west, and produce trees, which bear women as fruit, &c. &c.

— 9. P. *Drvan Raffieddin*, دیوان رفیع الدین The poems of *Raffieddin*, who appears to have been a native of Hindoostan, and to have finished this work in the year of the Hegira 1010, (A. D. 1601.) This volume contains near fifteen thousand *beits* or distiches. —It has been already described in the Oriental Collections, Vol. I. p. 171, &c., where an extract from it, in praise of *Cashmere*, will be found.

— 10. P. *Farhang Jehangiri*, فرهنگ جهانگیری A most excellent Dictionary of the Persian language, compiled from forty-eight other lexicons, by جمال الدین حسن انکوی *Jemalodeen Hussein Angh*, and dedicated to the Emperor of Hindoostan, *Jehangeer*. The various senses of each word are illustrated by passages from the best poets—but the arrangement differs from that of the other lexicographical works, as the words must be looked for under the *second* letter, and not the *first*, thus, *Peri*, a fairy, must be sought under the letter *r*, not *p*.

— 11. P. *Tarikh Aulumgeer Nameh*, تاریخ عالمگیر نامه A History of the Emperor *Aurungzebe* or *Aulumgeer*, to the thirteenth year of his reign.—Imperfect at the beginning.

— 12. A. A large quarto volume, in Arabick, intitled, کتاب الکامله فی علم اللغة or, the *Perfection of Philological Knowledge*, a celebrated Arabick Dictionary, being a supplement to the Lexicon, called “*Sababal loghat*, or Purity of Language,” by *Jouari*, who died Anno Hegiræ 398, A. D.

1007. This supplement is by Sherifeddin al Haffan, surnamed *al Sagani*, who died in the year of the Hegira 606, A. D. 1209.

— 13. A. *Kitab Hekayat*, کتاب حکایات A thin octavo volume, containing tales or romances in the Arabick language: it is divided into three parts; the first begins (after the usual *bismillah*, &c.) thus:

كان في قديم الزمان رجل وله جارته تم انه اغاص عليه و  
النزلها الي الدلال &c.

The second begins,

كان في قديم الزمان عرب عال لهم بنى هلاك

The third (in a different hand)

و ذلك انه كانت امره شر بعد كبره البال و كانت كنبه  
النحر &c.

— 14. T. The *Gulistan*, or Garden of Roses, گلستان by the celebrated *Sadi* of Shirauz, سعدی شیرازی This manuscript contains an excellent Turkish commentary on the *Gulistan*, a work sufficiently known by the Latin translation of the learned Gentius, printed in folio, with the original Persian text, under the title of "Rosarium Politicum." The *Gulistan* (in Persian) has been also printed at Calcutta, with all the other works of *Sadi*, in the year 1791.

— 15. P. *Subbet al Ibrar*, سببت الابرار The Society of the

Just. A very fine moral poem, by *Jami*, حامی interspersed with tales, anecdotes, &c , among others, is a story of Sadi, the celebrated poet, whom he styles " the Nightingale of the Groves of Shirauz."

سعدی آن بلبل سراز حبس

This manuscript is elegantly written, and appears, by the date in the last page, to have been transcribed in the year of the Hegira 1009, A. D 1599

— 16 A. *Sherab Gulistan*, شرح گلستان A most excellent commentary in Arabick, on the Gulistan of the Persian poet *Sadi*, by *Seid Ali*, who finished this work (as appears in the last page) at the city of *Amasia* اماسیه in the year of the Hegira 957, (A. D 1550 ) This copy was transcribed Anno Hegiræ 982, A. D 1574

— 17 P *Pend Nameh*, پند نامه *The Book of Moral Counsels* \*, by the celebrated Persian poet, Sheikh Feridèdin Attar شمس فریدالدین عطار This copy is enriched with some marginal notes in the Turkish language, and a Turkish translation of the work is contained in the same volume

\* Some extracts from the *Pend Nameh*, may be found in the Latin commentaries of Sir William Jones, others in the *Anthologia Persica*, and others in the *Oriental Collections*, Vol II

— 18. P. *Sekander Nameh* سکندر نامه The History of Alexander the Great; one of the most admired of the five great poems of *Nizami*, نظامی who flourished in the twelfth century of the christian æra, and declares that he compiled his work from the most approved records of the ancient Persians, Jews, and Grecians. Intermixed with much fable, some curious anecdotes of real history may be discovered in this work; for a more particular account of which, see the "Persian Miscellanies."

— 19. P. *Ajaieb al Makbloucat* عجایب المخلوقات or the Wonders of Creation; a very rare and valuable work, treating of astronomy, zoology, botany, arithmetick, &c. &c.; describing the principal curiosities of nature, mines, rivers, mountains, seas, &c. by *Zakaria al Gazvini* ذکریا القزوینی, a celebrated author, who flourished in the thirteenth century of the christian æra. This volume is adorned with a variety of paintings, very neatly executed, representing the zodiack, plants, birds, fishes, beasts, insects, monsters, genii, &c. described in the work. For some account of the *Ajaieb al Makbloucat*, and extracts from it, see Oriental Collections, Vol. I. P. 131, 374.

— 20. P. *Durrat Mujlis* درر المجلیس The pearl or the most excellent of feasts or assemblies; a work divided into thirty-three sections: treating of the creation, of Adam, of Abraham, Seth, Moses, Solomon, Jesus, &c.; also of Mohammed, Ali, &c.; with various legendary anecdotes and curious traditions.

[To be continued.]

\* If we read this title *Dur al mujlis*, (making the first word Persian,) it will signify the *Dur*, or entrance into the assembly.

*Persian Sonnet by SHAHI.*

غزل از دیوان شاهي

ساقی! از غم تو عقل و جان ز رفت  
مرده که تکلف از میان رفت  
شد تاب و توانم اندر این راه  
من هم پرورم اگر توان رفت  
ناشد دور رخ از نظر دور  
سکام دل و آرزوی جان رفت

من بودم و دل که قامتت برد  
آن نیز بجاری باستان رفت  
شاهی که چون لاله غرق خون است  
با داغ تو خواهد از جهان رفت

*Turkish Song, from a MS. in the British  
Museum.\**

نه سلیپانه راسیر یزنه سلیمین قولیوز  
 کچیسر بلیریزی بر شاه کریمین قولیوز  
 باندن عشقتر عشاق میاندن ده بونون  
 ضنبا صانبه که بر بوسه کنار کن قولیوز  
 حقد رسون دیکر معنی یوزنده رقیب  
 صورتا کرچه که بر نقش نگارین قولیوز  
 قول اولن عشقه جهان بکشدن اکدی باش  
 یشته سلطان جهان یوز کوره کیمین قولیوز  
 ترک ایدوب خیر تیا تاج قبادن کجدیک  
 ابنحت بودیزاده بر کهند عبان قولیوز

\* See the musical notes of this song, and an account of the MS. in the miscellaneous plate, and on the opposite page.



*Arabick Poem, by Abul fadhl Zoheir ben Mohammed ben Ali Al Mohalebbi.*

---

ليت شعري ليت شعري	اي ارض هي فبري
و متي نوم وفانسي	ليتني لو كنت ادري
ضاع عمري في اعترات	و رجبل مستهر
ليت لي في كل ارض	جبتها من مستعري
بعد هذا ليتني	اعرف ما اخر عمري
و متي اخلص مما	انا فند لبث شعري
فلعد ان لسك الصحو	فها لي طال سكري
اراي استدراك الغارط	من نضيج عمري

*Miscellaneous Plate.*

No 1. A stone preserved in the British Museum, containing the Sanscrit Inscription (of which an engraving is given in this Number, p 159) and some rude sculptures, the stone is about two feet three inches long, one foot three inches broad.

— 2. The bird called *Hudbud*, هدهد from a painting of the same size in the *Ajaleb al Makbloucat*, or wonders of creation, a MS in possession of the Editor, which has been already spoken of in the first volume, p 131, 297, 374

— 3 The Locust, called by the Arabs حران *Jerad*, by the Persians ملج *Melekk* from the same MS.

— 4 The bird called by the Persians بالوانه *Blouaneh*, being a species of the وطواط *Wetost*, the Swallow or Martin from the same MS

— 5 The *Samaters*, سام نرض a creature which is found in houses, and appears to be a species of Woodlouse from the same MS

— 6 The fly called *Zerouab*, زرواب by the Arabians, and كاعده *kaaneh* by the Persians, possessing many medicinal properties, from the same MS

— 7 A Turkish tune, of which the words have been given in page 195 of this Number, it is taken from a large collection of

songs, set to musick, in a thick oblong volume, (p. 197,) fairly written, belonging to the British Museum, and marked 3114 Plut. ۴۴۴ D. The tunes begin from the right, the word سباعی corresponds to the *allegro* prefixed to European airs, and the مقام مریور signifies that this tune is in the same mode or key as the preceding, the beginning is marked by the Persian words سرخانه, the top of the house, or where the first verse or part begins. Some tunes are divided into three parts, and are marked حانه نانی the second part, حانه third part. Near the conclusion of several we also find the Persian words سر بند *ser-a-band*, from which, without doubt, our *faraband* has been derived. All these marks are such as the modern Persians use, from whom, indeed, the Turks have borrowed their musical system\*.

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### *Queries, Answers, and Notices.*

To the Editor of the ORIENTAL COLLECTIONS

SIR,

PERMIT me to inquire, whether, in the manuscripts of Arabia and Persia, of India and Turkey, any notice is taken of the first introduction of *Tobacco* and of *Coffee* to general use? and, what is the date of the oldest Asiatic Manuscript in which they are mentioned?

I am, Sir,

May 1

Yours, &c.

D H.

\* La musica Turchesca, comme abbiamo vedute, e Persiana moderna

Toderini Letter Turc I p 232.

The example of the celebrated *Tychsen* of Rostock, who published in 1797 his observations on the arrow-headed inscriptions at Persepolis, has induced two other learned professors, *Münter* at Copenhagen, and *Herder* at Weimar, to direct their studies to the investigation of those extraordinary monuments of antiquity; and the result of their inquiries may be soon expected.

---

That it was the intention of the Editor of these Collections to visit the interesting ruins above mentioned, as well as to explore other curious monuments of Persian antiquity but little known to Europeans, appears from the introduction to his first work, (the *Persian Miscellanies*, p. xix,) published in 1795.

Besides gratifying his antiquarian curiosity, in visiting these ruins, it was his design to trace the route of Alexander, to ascertain, if possible the scenes of various memorable transactions, and to fix some doubtful points in History and in Topography. He also designed to collect such information on the subjects of Botany, Zoology, and Mineralogy, as might interest, in the success of his undertaking, the Naturalist as well as the Antiquary: of such bulky or perishable articles as would not bear removal to this country, it was his intention to make most accurate drawings, and to compile, from authentick living evidences, or written documents, an exact account of the present state of Persia, its manufactures and commerce, arts, sciences, and literature.

However delightful in theory such a project may be, he is aware of the expence and difficulties attending its accomplishment. Though disappointed in his hopes of patronage and support where it was reasonable to expect both, the encouragement he has received from lovers of antiquity and science in this country, and the flattering testimonies of approbation bestowed by learned societies on the continent, stimulate him to the undertaking, and will induce him to try whether *zeal* can supply the place of *fortune*, and triumph over dangers, difficulties and fatigue.

He will offer to the publick, either in a future Number of these Collections, or in a distinct pamphlet, his thoughts on the utility of such an expedition, which it is his design to undertake as soon as two works (an Asiatick Geography, and Persian History) now in a state of forwardness, shall have been completed.

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The Collection of Oriental Manuscripts, described in the fourth Number of Vol. I. and in the first Number of this volume (page 88), has, by private agreement, while these pages were in the press, become the property of the Editor.

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Letters and Communications for the Oriental Collections, to be directed to the Editor, at Messrs. CADELL and DAVIES's, Booksellers, Strand, London.

THE  
ORIENTAL COLLECTIONS

FOR  
OCTOBER, NOVEMBER, AND DECEMBER,  
1798.

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VOL. II.

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VOL. II. No. IV. ?

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ORIENTAL COLLECTIONS.

1798.

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*The Oriental Emigration of the Hibernian Druids proved from their Knowledge in Astronomy, collated with that of the Indians and Chaldeans—From Fragments of Irish MSS. By Lieutenant-General VALLANCEY, L. L. D. F. R. S. M. R. I. A. &c.---Continued from No. II. p. 121.*

2. **BIS**, Beis, Baïse, Baïscham, a cycle. Ch. פסוק *pasuk*, periodus. Arab *baus*, an anniversary, the festival of Easter. Pers. *baz*, a sphere, جرم *bazi jirm*, a celestial sphere; *bazmê*, an hour, a portion of a cycle. Ar. بضا *beza*, Sol, duale *Abesan*, duo dies, vel duo menses, (Gol.) which plainly shews *beza* means a

cycle. Perf. *بياز* *piyaz*, an onion, from its circular coatings; (see *Siobal*, Art. 21.) Ch. *בז* *baz*, Heb. *ביץ* *bis*, an egg, from its globular figure; *בצל* *bafal*, an onion; (see Art. 24.) From *Baifc* comes *Baifc-bbuidin*, the golden cycle or number; (see Art 6.) *Ois-beis*, an cpycycle; (see Eas. Art.)

3. Barbhis, Berbhis, a cycle, an anniversary, (Shawe.) The word appears to be compounded of the two former, but I find it to be an Egyptian word for an anniversary. *Sbeck Schemfedden Mohammed*, in his book intitled *The Wandering Stars*,—gives a description of the curiosities of Egypt, through which he travelled in the 16<sup>th</sup> century: he says, “Among the curious monuments of Egypt, we must place the *Berbis*. At Deudira there is one, in which there is a dome that has as many windows as there are days in the year; each day the sun makes its entry by one of those windows, and does not return till the anniversary of that day in the following year.” “There are many words,” says the translator (Monsieur De Sacy), “whose signification I have not been able to determine with precision; many appear to have been entirely unknown to our lexicographers: of these is the word *Berbis*, which I thought myself obliged to preserve in the original.” (MSS: of the King of France’s library.)

Bé, a turn, a round, a round of years, life. *Bu*, the globe, the universe. The Hebrew *בא* is used by Moses, joined with *שמש* the heavens, to denote the setting sun; whence *ליל*, the night, as in Art. night, day: so *Soire* with the Druids expressed the East; the rising sun, a word joined also to *שמש* as in Ecclef. 1. 5. *זרח שמש*

for the solar light, springing, rising, or coming out upon that hemisphere which is turning into morning; and in Judges it is joined to *Cberes*, the Druidical *Crias*, the sun, as in ch. 14. v. 18. כטרם בנא הרסה which Parkhurst thinks should be rendered "before it" (the city or place) came towards the solar orb, *i. e.* to the meridian." With the Druids *Bé* signified the night, which now is made to express the day, for the reasons assigned before; ex. gr. *ar an bheoi-se*, on this day, to-day. Egypt. *phoo*, *phoo*, hodie.

4. *Beacht*, a cycle. Bagh, the same. *Grian beacht*, the cycle of the sun, *i. e.* *Ainistir ocbá mbliagbna ar sibid mar imthighbas an grian trid na da comharthaibh deag*, *i. e.* the space of 28 years that the sun takes to go through the 12 signs. Pers. *bakht*, a cycle. Sanscrit, *Bhagana*, a period.

5. Phenicshe, *i. e.* ain naomhag; the Phoenix or celestial cycle. It is thus described in my old Glossary—Phenicshe, fort eain alain, timchiol mead iola, agus aithristear go maireadh si, se cheud bliagham, agus nac bi achd aoin can amhain an aimsher fon domhan, don chineal ceadna: agus do ghluid si a nead do spiofaraibh solofgthe, agus an tan chuireas an Grian an nead tre teine, feisidh si è, le na sgiathnaibh, agus loisgidh si ifein ann, agus go neirghean peistog beag, as an luathreamhan do thugchum bheith na Phenichshe eile na dhiaigh—*i. e.* The Phoenix is a bird about the size of an Eagle, and; when restored to life, lives 600 years, or 600 turns of *Beal*, the sun; and there is but one of the species in the world, and she makes her nest with combustible spices; and when the sun sets them on fire,

she fans the flames with her wings, and burns herself; and out of the ashes arises a small maggot, which becomes another Phoenix.

*Una est quæ reparat seque ipsa refeminat*

*Ales, Assyrii Phoenica vocant. (Ovid Met. 15. 392.)*

Pliny says the Phoenix lives 340 years; others, 460; but according to most writers, 500 years. Tertullian, Ambrose, Zeno and others, cite this bird as a rational argument of a resurrection; whereas it is no more than a cycle of the Chaldeans, Assyrians, and our Hibernian Brahmins; a name composed of the Chaldean astronomical numerals, as we shall presently shew.

Mr. Maurice has proved that this period of 600 years, and that of 19, was known to the Brahmins. Cassini speaks in raptures of this cycle, and says, no intimation of it is to be found in the remaining monuments of any other nation, except the ancient Hebrews; and that it is the finest period ever was invented, since it brings out the solar year more exactly than that of Hipparchus; for in this period the sun and moon return to the same situation in the heavens, in which they were at the commencement of that cycle. Josephus, from the traditions of his nation, asserts it to have been known to the antediluvians, and stated by him to have been their *annus magnus*.

“One of the characters attributed to the great year,” says Boulanger,

“was the Phoenix, an apocalyptic dogma, enveloped in an allegory,

“become by its fable unintelligible. Pluche derives the name from

“ the Phœnician word *phanag*, to be in delight and abundance : but  
 “ it is more rational to draw it from *phanab*, pronounced *phanach*,  
 “ which signifies to return ; and this agrees better with the story of  
 “ the Phœnix, which might be expressed by *opben*, a wheel, or rather  
 “ by *phonech*, that which returns or turns round.” Boulanger is near  
 the truth, for in Irish *phainie* is a circle or ring ; hence it signifies  
*an Eagle*, or any great bird that flies in circles, as those birds do ;  
 whence the Egyptian *pheneb*, *cyclum*, *periodum*, *ævum*, (Scel.)  
 The word also signifies a raven, for the above reason ; whence the  
 raven became sacred in the Eastern countries, and of great request in  
 the *Mithratic* mysteries.

The Phœnix of Japan is called *Kirin*, says Herbelot, which is  
 the *Cruin* or cycle of our Druids. The Phœnix, continues Bou-  
 langer, is nothing more than a *cyclic* symbol, which has been per-  
 sonified like *Meitbrat*, and many others, to whom, in after times,  
 they adapted histories applicable to the opinions the ancients enter-  
 tained of these periods : the multitudes of these cyclic deities has  
 given great room for fable, and led many antiquaries astray, and gave  
 room for astronomical mysteries that never entered the heads of the  
 original authors.

In a former publication I have shewn, that the mystical words,  
*Abraxas*, *Belenus*, *Janus*, *Neilas*, *Lebnes*, were no more than a  
*jeu de mots*, formed of the Chaldean numerals or astronomical cha-  
 racters composing the numbers to be expressed by the name.

I shall here repeat a few, and produce the authorities. *Bassilides*

qui omnipotentem deum, portentoso nomine appellant ABRAXAS, & eundem secundum Græcas literas, & annui cursus numerum dicit in *solis circulo*, contineri, quem ethnici sub eodem numero aliarum literarum vocant MEITHRAM. (St. Jerom.) See Art. 11.

The Chaldeans wrote Abrakas and Mithrak, which not corresponding to the Greek numerals, they altered to Abraxes and Meithras.

## Chaldean Numerals.

A	𐤀	1
B	𐤁	2
R	𐤂	200
A	𐤀	1
K	𐤃	100
A	𐤀	1
S	𐤄	60
		<hr/>
		365
		<hr/>

M	𐤅	40
E	𐤆	5
I	𐤇	10
TH	𐤈	9
R	𐤂	200
A	𐤀	1
K	𐤃	100
		<hr/>
		365
		<hr/>

## Coptic and Greek

A	1
B	2
P	200
A	1
Ξ	60
A	1
Σ	200
	<hr/>
	365

M	40
E	5
I	10
Θ	9
P	100
A	1
Σ	200
	<hr/>
	365

Abrahas is a jeu de mots on *ab*, father, and *rikas*, fire: Mithras, on the Chaldee מִיטְרָא and the Druidical *Mithr*, which signifies the rays of the sun, a revolution, &c. In like manner, of *Bel*, the sun, and *Ann*, a cycle, they formed *Belenos*, as E. Schedius rightly conjectures, to signify the sun's apparent annual revolution, whence *Belain* in Irish, a year.

ב	2
ה	8
ל	30
ה	5
נ	50
ץ	70
ש	200
<hr/>	
	365
<hr/>	

B	2
H	8
L	30
E	5
N	50
O	70
Σ	200
<hr/>	
	365
<hr/>	

In the same manner *Phenesthe* makes up the cycle of 600.

Chald.

PH	פ	80
E	ה	5
N	נ	50
N	נ	50
I	י	10
K	ק	100
SH	ש	300
E	ה	5
<hr/>		600
<hr/>		

Coptic and Egypt. *Phenn*.

Φ	500
N	50
N	50
<hr/>	
	600
<hr/>	

The Chaldeans had another name for the Phoenix, viz. כליץ *Cala* (Buxtorf); and these letters, used as numerals, make up the same number; whence, perhaps, the *Cali Jug* of the Brahmins. See Oigh.

כ final	500
ל	30
ץ	70
	<hr/>
	600
	<hr/>

The *Seafga*, or cycle of 60 of the Hibernian Druids, I think was the *tenth* of this great cycle; the *Sas* or *Safas* of Berosus, which was no more than a word expressed by the letter D=60. Sonnerat says, the cycle of 600 was only the *Hafre*, or multiple by 10, of the sexagenary cycle. Mr. Maurice thinks it is the *Lusca*, or cycle of 5, multiplied by 12, the cycle of Jupiter, that makes the great cycle of 60. I confess I do not see the application.

“ When the ancients found out the true cycle of the Sun,” says Boulanger, “ they coined names by a *jeu de mots*, or words signifying its heat or its course that made up the number 365, as they had done before, to make up 360. The name *Sabazius*,” says he, “ that has so much perplexed antiquaries and etymologists, is no more than a *numerical name*, which was given to Jupiter and to Bacchus, as *periodical deities*. When the suppliant was initiated into the mysteries of Sabazius, a *serpent*, the symbol of *resolution*, was thrown upon his breast. TO SABOE, which the Greeks repeated



*Vanavas*, written Faunus by the Romans, was a cyclic deity, as appears by their sacrificing to him on the last day of the year: a name probably borrowed from the Chaldeans:

V 1 6

A 8 1

N 2 50

A 8 1

V 1 6

A 8 1

S 2 300

---

365

---

Sir William Jones, in his *Chronology of the Hindus*, observes, from the materials with which we are at present supplied in the Sanserit language, we may establish as indubitable the two following propositions: that the three first ages of the Hindus, are chiefly *mythological*; whether their mythology was founded on the dark enigmas of their *Astronomers*, or on the heroic fictions of their Poets; and that the fourth, or historical age, cannot be carried back farther, than about 200 years before Christ; and hence he concludes, that the early histories of the most ancient nations are nothing more than the history of the *Revolutions of the Sun, Moon, and Planets*.

These observations refer us to that school of idolatry, the Chaldees, who struck out the general outline of all paganism in the

world, before the grand dispersion; as I flatter myself to have proved, in a chapter expressly on this head, in my *Vindication of the Ancient History of Ireland*, printed in 1786; long prior to the publications of those learned authors, Jones, Wilford, and Hallied, who likewise refer all the astronomy and mythology of the Brahmins to the same school; and, in this idea, concludes the learned Boulanger:—"Ce qui vient d'être dit, suffit pour faire entrevoir, que la plupart des usages du paganisme, si cachés chez les Grecs, n'étoient que des fragmens détachées d'un système plus général, dont le peuple n'avoit plus aucune idée raisonnable, des les premiers temps de l'histoire."

6. Ais, Eis, Ois, Easc, a cycle: whence Eas, Easc, the moon; *Ais-beis*, *Ois-beis*, an epicycle; *Aifson*, a crown; are evidently of Chaldean origin, עַס Es: the word, says Parkhurst, denotes strength: but it is applied to שָׁמַיִם, the heavens or æther, and to רָקִיעַ, the expanse or heavens. Surely, then, it must signify a circular motion. Chaldee עֵין *hizak*. Annulus. בִּי *bis*, ovum. Egypt. *Oisib*, a period, a round of time; whence *Isis*, the cyclic Moon. Egypt. *Ioch*, the Moon. Syr. *Afan*, a crown—of which more under the article Moon—Hence the Persian Magi were called *Ostanes*, or doctors, (that is) learned in cycles. (Suidas.) So in Irish *Oislan*, as in *Sartan*, a Doctor of Musick, &c. &c. \*

Soith-leag, a complete and perfect cycle; the great circle (Shaw's O'Brien) to distinguish it from the *seth*, or a small cycle, or part of

\* עֵין *tanz*, annunciare, docere. *Tanzin*, Doctores. (Buxt.)

a circle. (See art. 1.) Chaldee, **שוש** *Soth*, circiure. *Soith-leag* has a great affinity in letters, and sound, with the *Sutte logue* of the Brahmins, the residence of Brahma and his particular favourites, (see pref. to Gentoo Laws), expressed by our Druids by the synonymous term *Ti-mor*, or the great circle; which is an epithet of the great God. (Shaw.) Deus, circulus est, cujus centrum ubique, circumferentia nusquam. Kircher Œdip. Ægypt. v. 3. Arab. ساعة *Sait*, a watch, a clock, an hour, a dial, furnished with a magnetic needle; derived from the Chaldee Schaia, the name they gave to the dial of Ahaz, viz. **און ששא** *Aven Schaia*, lapis horarum; whence the Druidical *Scath*, a shadow; *Scathanaigh*, the twilight, dawn; the *Scath* or *Sath*, the turn of night; for the ancients divided the day into certain parts, which they called **שעות** *Schaoth*, quas horas vocabant, Kircher, who quotes Exod. 9, Deut. 20, Job 11; and thence argues, that if they had hours, they must have had some instrument by which they could distinguish them; and then quotes Herodotus, to prove that the Greeks had the Pole and the Gnomon from the Chaldeans; and adds, Nonnulli ex umbris obeliscorum et pyramidum, certis in ambientis superficiei planitie signis fixis, ad quæ umbra apicis pertingeret, talem & talem horam esse dicebant.\* Which is a full explanation of the Druidical *Scath*, a shadow, and *Seth*, the circle; of which under *Time-piece*. The *Scath* was again divided into Mion-naid, or small motion; **נדנ** *nada*, motion; mionn, small; whence minute. Arab. *mibin*, small.

\* Hence *bar-cel*, an obelisk, a pyramid. See bar. Art. 1.

7. *Lufca*, a cycle of five years; (Shaw.) it is written *Lofco*, *Lofcu*, and *Lufca*: the broad vowels *a*, *o*, and *u*, being promiscuously used by the Irish—this is the *Lustrum* of the Romans, of which Varro could not find the etymology. The *Lofkoe* is said to be one of the Egyptian cycles of 1825 days, or five years, after they had obtained the true knowledge of the year to consist of 365 days. There is every reason to believe it of Egyptian original, as the numerals, taken from the Coptic Alphabet, makes up the number.

Coptic.		
L	30	365
O	800	5
S	900	<hr/>
K	20	1825
O	70	<hr/>
E	5	
	<hr/>	
	1825	
	<hr/>	

8. *Baife-bhuidhin*—*Uimeoir*, the golden number (O'Br.) *Naoid-heachda*, (the nineteenth) the golden number, (Shaw.)

This famous lunar cycle was well known to the Hibernian Druids, many of their circular astronomical temples consisted, and do yet consist, of 19 stones: others of 48, the number of the old constellations. This cycle is said to have been invented by Meton, the Athenian, and hence called the Metonic Cycle; but Mr. Bur-

row has proved, that it was long before known to the Bralimins, and in fact differs very little from the *Saras* of Chaldea, whence all astronomy was originally derived. (Maur. Hist. Hind. Vol. i. p. 168.) The *Saras*, according to Berosus, consisted of 6660 days: Syncellus, Abydenus, Al. Polyhistor. tell us, that it was a period of 3600 years; but Suidas, an author cotemporary with Syncellus, says, the *Saras* was a period of lunar months, amounting to 18 years and a half, or 222 moons. Pliny mentions a period of 223 lunar months, which Dr. Halley thinks is false reading, and proposes the amendment, by reading 224 months. Sir I. Newton makes the *Saras* 18 years and 6 intercalary months, which exactly agrees with Suidas; but then it is not the simple *Saras*, but the *Saras Hafre*, or ten-fold *Saras*, that makes this number, as will appear from the numerical or celestial alphabet. The word is evidently derived from *שש* *Sar*, revolutio, mensura; whence the Druidical *Siora*, a revolution; *Aim-fire*, a revolution of time; *Sioria gan sioria*, revolution without number, *for ever and ever*; *Siorai-maire*, the metempsychosis, or transmigration of the soul from sphere to sphere; *Daistrugadh o coluin ge coluin aderid udrong go tteid an t'anam o coluin go coluin*; in the passing off, from body to body; said of that people, whose souls went from one body to another, as M<sup>c</sup>Curtin clamfily explains it in his English and Irish Dict. at the word transmigration.

*La Saora*, an anniversary, a festival which was always kept in the night.

There is no satisfactory derivation in the Hebrew or Chaldean Lexicons, or in the Talmuds, of the word יום *iom*, translated a day. It appears to be an original word, signifying a revolution; like בר *bar*, var; war, mentioned before Art. 1.

What is now called a year, in Scripture, says the learned Costard, seems, in very early times, to have been termed ימים *Jamim*, days, i. e. a system (cycle) of days: for, when Rebecca sent her son Jacob to Padan Aram, to avoid his brother Esau's resentment, she adviseth him to stay there, *Jamim echadim*; our translation says a few days: echad, in the plural *echadim*, never signifies a few; it is properly *dies unus*, i. e. one system of days, or a year: besides, the absence of a few days would not have been consistent with so long a journey, nor the occasion of it. This clearly explains the *iom-tomea* of the Druids. From this root is derived the Æthiopic *amy*, a year, a revolution. So the Irish have *iom-druidab*, to impale; *iom-ba*, the surrounding sea; *iom*, or *uim-dorta*, to circumscribe; *uime-rothla*, a revolution; *am-mabara*, or *iom-mabara*, to-morrow. Ch. יומחר *Jomahara*, die crastino. (Buxt.)

10. Mascaor, a cycle, is, by transposition of a letter, the Chaldean מַחְזֹר *machazor*, cyclus, circulus, ex חָזַר *chazar* uel *bazar*, circumire; whence Costard derives *Gfris*, that is, revolver.

11. Mithich, Mithis, Mithr, a period, season, cycle; Chald. and Æthiop. matke, periodus, terminus. The word is still used by the Abyssinian Christians: *Ipsi vero vocant se Chaldaeos, neque frustra: lingua Chaldaica etiam temporibus Justiniani eos usos fuisse.*

Nicephorus, l. 9, p. 18. Scal. de emend. temp. p. 338. Hence the Chaldean *Mithrak*, the Greek *Meithras*, and the Druids *Mithr*; names of the Sun. Perf. *مهر* Mihr. See Art. 5.

12. Aonac, Ionnac, Aineac, a period, cycle, anniversary; Aonac, Aong, Eang, a year; Aonac-la, Eang-la, an anniversary day; Aonoc, an annual fair; Ch. *ענק* *anek*. Torques, hinc Annus, Annulus, &c.; hæc enim omnia non sunt nisi circulus. Hence, I think, the *Simurgh Anke*, or Phoenix of the old Arabs and Persians; and hence, probably, the *A'vantia* of the Greeks, the anniversary feast of Castor and Pollux. "And all the days of *Enoch* were three hundred and sixty-five!" Genes. 5. 23.

13. Tacfh-ang, Tacmh-ang, Tacy-ang, a cycle; revolution of *ang*, a year. Teachbhaidh, Teacfhaidh, or Teacphai, *i. e.* Griansted, the Solstice. Ch. *תקופה* *tacopha*, revolutio, circulus orbis. Solstitium, Equinoctium, definita Solis revolutio ad istos terminos; from *תקופ* *coup*h, revolui, circuire. The Irish Teacphai, or Teachbhai, is thus explained: an tan Grian nac eidir dol uirde, ni as isle, sa la as foide: that is, when the longest and the shortest day comes. So the Hebrews Tekuphath, Tisri, Æquinoctio Septembris, Takuphath Nisan, Æquinoctio Martis, Tekuphath Tebath, Solstitio Septembris, Tekuphath Tamuth, Solstitio Junii, (Jonath.): But in Genes. 1. 14. it is immediately applied to the Sun, *תקופת שמש* Tekuphath Solis; and to the year, in Exod. 34. Tekuphath be Sana, revolutio anni; hence the old Irish *Tacmh-fir*, a month, the the revolution of the Moon; *סהר* Ch. Sihasas. Arab. *ساحور* Sahur, the Moon.

14. Saoghal, the world, life, age, revolution, orb, &c. סגלגל  
 Chal. *Segal-gal*, orbis, rotundum, orbicularc. Saoghal gan Saog-  
 hal, world without end; hence the Latin *Sæculum*, a derivation  
 unknown to Vossius or Gebelin. See Gall. Art. 19.

15. Sall, a year, a cycle; *Sal-tareac*, a chronicle, an annual re-  
 gister, Sealan, a part of a year, a small space of time. סל Sil,  
 Sil-fal, Zona, cingulum. Arab. سال *Sal*, a year, Saleh, an age;  
 Sal-tareek, a chronicle. Sall, a year, is probably no more than the  
 numerical letters, making up the number of days.

S	ש	300		ש	300
L	ל	30		ה	5
L	ל	30		ל	30
		<hr/>		ל	30
		360			<hr/>
		<hr/>			365

16. Sin, Sen, a cycle, *Sol-sin*, a year, Punico Maltese, *Sena*,  
 a year, *Sunn*, the seasons; Irish, *Somin*; Heb. and Chald. *Sena*,  
 a year, Buxtorf derives it from שנה *Sena*, to iterate. Annus ab  
 iteratione sic dictus. but as Parkhurst observes, the year is so called,  
 because it is iterated by the Sun's returning to the same point  
 whence it set out, and always *revolves* and returns upon itself by its  
 own path Quod, sole ad punctum, unde digredi cæperat, rede-  
 unte, *iteratur*, & in se sua per vestigia semper volvatur & redeat,  
 (Buxt) Kennedy says, we cannot define שנה as applied to the



*Sun*, without defining, at the same time, the tropical year. Gen. 1, 14, v. 7. Dent. 32, 7. (Scripture Chronol. p. 37.)

17. *Dra*, *Drach*, *Draoch*, *Dur'*, a wheel; circle, cycle, period. *Duir-teach*, the round cell of a Druid; a temple, cell, church, round tower, &c. *Flaith nar dhún*, a *duirteach*, i. e. a chief who did not close the doors of his places of worship; (Chs. O'Connor.) The temples of the Druids were all circular: hence *Drocbad*, the arch of a bridge, a bridge; *Reall draoch*, the cyclic planet, the Sun, Moon; whence, I think, the Druidical circular temple, named *Rolldrich*, near Chipping Norton, in Oxfordshire. Ch. דור *dur*, circulus. מ'ב'דרי *M'b'Dari*, circuitores; whence the Druids *Deora de* Pilgrims. דרר *b'Dar*, rotundum, quasi in se reflexum; דלך *darak*, arcum curvet. Arab. دُر *Dur*, circumgyratio. Hence, probably, the *Eendra*, or God of the firmaments of the Brahmins; who is said to have whirled the earth into motion, after the Boar Avatar; for *Ionn* is the Sun; *Ionn*, i. e. Beal; *Ionn* is Belus, (Cormac.) *Cbandra*, the Moon, may derive from the same. *Cann*, in Irish, is the Moon. (Shaw.) "Lauded by the Asparasas, "I may be happy with my Lord through the reigns of fourteen Indras." (Duty of a faithful widow, p. 217.)

18. *Ogh*, *Oigh*, *Jog*, *Chuig*, *Chuiggeal*, a period, a cycle; *Ogh-maidin*, Aurora, i. e. the return of the East, or of the sun in the East. Ch. הוג-מדינה *houg* or *choug* *Madinna*, from חוג *houg* or *choug*, Circulus, cyclus, dies festus, quod dies festi quotannis circularentur. Arab, *choug*, a ring, a year حَجَّه *Annus*.

Fasti Meccani celebratio, חֲגֻלָּה *hougol*, *chougol*, *circulus*, *globus*. This is probably the root of the Sanscrit *Joge*, as the *Cali Joge*, &c.

19. Gall, a wheel, a cycle; *Sao-gal*, an age, a period; *Sior-gal*, a complete revolution. See Art. 14. Ch. גָּל *gall*, *volvere*. *Gil-gal* *rota*, *orbis*, *sphera*. See Raith. Art. 20. גָּלָה *gala*, the sense of the word seems allusive to the motion of the earth and planets. *Gal* is often joined to *Chug* in the Chaldee, Hebrew, Syriac, and Irish. When the Hebrews joined the words *Chug* and *Gal*, says Hutchinson, it expressed both motions, to roll in a circle or sphere, as 1 Chron. 16. 31. Let the Earth, *Chugul*, i. e. revolve. The Cannanites had a temple to their God, the Heavens by the attribute above mentioned. Jos. 15. 16. viz. Beth-h-gule or chegule; that is, the temple of the circulars; Marius calls it the House of Revolution. Hence the gallan pyramids of the Druids, on which was inscribed the revolutions of the Heavenly bodies, as before described; and hence *Chug breith*, a sacrifice, i. e. the religious duty of the *chug* or circular temple. Sanscrit *Breta*, as *Breta-shtan*, the country of religious duties, (Wilford :) thus St. Patrick, in one of his lives, (Colg. Tr. 4) is made to swear *dar mo de breth*, by my faith in, or religious duty to, God; hence, in the modern Irish, *breith* signifies penance. A drawing of the Gallan stone will be given in this chapter.

20. *Jul*, a cycle; *Mi Jul*, the summer solstice: the Druidical months included half of the preceding month, and half of the subsequent, according to our present reckoning, of which hereafter. *Mi Jul*, now translated July, contained the last half of June, or the summer solstice; the July of the Druids was sacred to Bud, as we

shall shew in its place—Cæsar was born in the month of *Jul*; and hence he took his name of *Julius*, (not the month from him,) which was esteemed propitious.

————— Venerisque ab origine proles

Julia descendit cælo, cælumque replevit,

Quod regit Augustus foecio per signa Tonante,

Cernit in cætu divum, magnumque Quirinum,

Ille etiam cælo genitus, cæloque receptus.

(Manilius.)

*Jul*, in Irish, is the magnetic needle, the compass; and hence implies a guide. (Shaw.)

*Jul*, nomine hoc anni se circumvolventis, periodum notari credunt, seil à *Hjul*, rota. Commendavit sese hæce nominis notatis iogeniosissimo Atlantices conditori, qui ut late demonstrat, festum hoc in honorem solis, Sideris inter Boreales in primis pie culti, institutum fuisse; ita ostendit, conversionem illius post æquinoctium, tam brumale quam æstivum rotæ figura in fastis Runicis designari: quo facit, quod solis epitheton in Edda Islandica sit *Fagra Hægel*, pulchra rota:

20. *Ratb*, a wheel, a circle, a cycle; *Raitb*, a portion of a circle, a quarter of a year. Arab. *Reja*, a quarter of the heavens. *Bratb*, for ever, cycles innumerable. *Barbet*, spatium temporis longum, (Gol.) Hence *Dagb-dæ-ratb*, an epithet of the sun, with the Brahmins and Hibernian Druids.

Hic neque tum solis rota cerni lumine cluro,  
 Altitonans poterat nec magni sidera mundi. (Lactetius, L. 3.)

Inde patefecit radiis rota candidi exlum. (Sidonius.)

21. An, Ana, Aine, Onn, a cycle, seasons; hence *Lu-an*, the moon, the *An* or cycle of  $L. 5 = 30$ ; *Bul-ain*, a year, the cycle of Belus; (O'Br.) *Ain-le-g*, a swallow, a revolutionary bird; *Ain-naz-ah-gb*, the celestial bird, the *Phe-nix*, and perhaps the fabulous bird of the Brahmias named *Aary*. *Onn*, as applied to the cycle of the sun, signifies the sun, fire, &c. Egypt. *Ocin* and *Hon*, the sun.  $\text{כֹּהֵן עֹז}$  *Cohen On*, Sacerdos solis. Esai 66. 2.; in Irish, *Cona-gb On*, of which under Art. *Jan*; P.  $\text{اَيْنَة}$  *ayiné*, seasons, revolutions. Ch.  $\text{בֹּן}$  *bon*, tempus,  $\text{בֹּנֵן}$  *honan*, tempora observare; whence the Irish *Aniut*, an astrologer, astronomer, &c. *Ana-mor*, the zodiac, the great circle. The Druidical temples, named *Ana-mor*, were composed of 48 stones, denoting the number of the old constellations, with a kebla of 9 stones, placed near the circumference, on the inside, to represent the sun in its progress through the signs. Such is the temple, standing on the lands of Ana-mor, in the county of Fermanagh.

The root of the word *Ana*, is in the Chaldee,  $\text{עָנָה}$  *hana*, to return, to make reversion; whence, says Parkhurst,  $\text{עָנַמְלֵךְ}$  *anamelech*, the solar fire, worshipped with Adramelech; but Mr. Parkhurst did not know that in Irish *molch* is fire, and an epithet of the sun.

Hence, *Groishna-ain*, the revolution of *Groishna*; a mountain so

named in the county of Clare, where there are the remains of a Druidical temple.

22. *Ti*, *Tidh*, a great cycle, a period, globe, hemisphere. *Tigreine*, the ecliptic, the circle of the sun; probably the name *Tigranes*, of the old Persians, derives from this, or from *Tighearna*, a lord, a prince. *Ti-mor*, the great circle, God; same as *Bar-ceann*, (see Art. 1.) Pers. باری *bari*, God; دور *duwur*, a cycle; داور *dawur*, God.

Ch. תד *tad*, a circle; *Ægypt. Teb*, orbis, universus.

23. *Saobha*, a cycle; *Seona Saobha*, the cycle of Saturn; Sanscrit, *Sani*, the planet Saturn. Ch. סבב *sabb*, *sabb*, circuire; סביב *sabib*, circuitas. Arab. *Shubet*, the course of the sun: hence the *Saobb-dolbha* of the Druids; sorcery, by circles drawn on the floor. (O'Br.) "The *Seeva*, of the Hindus," says Maurice, "is not only the *tempus edax rerum*, but he is also the *tempus renovator rerum*." He is called *Sieb*, the destroyer; Irish *Sab*, and *Saob*, death. Ex. gr. *Níl igricb Fail ge faobb fin, acht aodu amháin na beathaidh*; i. e. No one in the Country of Fail (Ireland) exempt from death, but *Aolb* the immortal: *Aolb* is an epithet of the sun. From *Saob* is derived.

24. *Siobal*, *Saobal*, a cycle; *Siobal na greine*, the zodiack, the sun's path. As in Mr. Asple's manuscripts, speaking of the signs, the author says, *Do rinneadar mar sin da cuid deag, don bliagbáin, do réir an da combartha deag sin na greine, agus a dubhadar*

*mire* SIBAL *na greine, an gach comartha dibb*; i. e. Thus they divide the year into twelve parts, according to the twelve signs of the sun; and, as has been said, the month according to the (sibal) path of the sun in each sign. Ch. שְׁבִיל *sebil*, semita, via: in the same sense it is in common use, as *bi ar fubal* (bi ar shool), get you gone, be on your way, road, or circuit. I believe we have here come to the meaning of the *Sybil*s; for, if the word did not apply to a cycle, and that of the sun, why should the most celebrated of the Roman Sybils be beloved by *Apollo*; or why said to live a thousand years? Pausanias speaks of a Sybil of *Phœnicia*, whom he calls *Saba*: hence the learned Boulanger concludes, that *Sybil* is only a *cycle*, or period, *personified*; and that it is a period of a thousand years, as Ovid gives it a life of that duration.

*Siobal*, an onion; a name given it, probably, by the Druids, from its coats or rings, when cut transversely, representing the heavenly spheres: and hence the veneration of the Egyptians for that root. The Brahmins had the same; and the Chaldeans also adored this vegetable long before either, according to Alexander. (Maurice Ind. Antiq. V. III. p. 531.) *Uine*, time, a period of time, (עֵן) signifies an onion also; but its synonymous, *Uine-rûn*, the mystical *Uine*, points out its Druidical origin, for *Uine* signifies a revolution; whence *Uin-tas*; a windlass, i. e. the slow revolver.

The Chaldee בַּסַּל *bafal*, and the Arab. *būful*, an onion, from בָּץ *bis*, (see Art. 2.) is a proof that *bis* signifies a circle. Buxtorf says, that the German *sybelen*, an onion, is formed by transposition of the Chaldee *bafal*: I am convinced that great Hebræists

has erred in this derivation. *Cuaran*, in Irish a cycle, signifies also an onion; in Arab. *Kurana*. In like manner, the Druids named a constellation *Rimmon* (Shaw), which in Chaldee signifies a pomegranate, because that fruit, cut transversely, will represent a constellation by its seeds. (See Constellation.)

25. *Cuaran*, *Curuinne*, *Cruinne*; a cycle, sphere, globe. Ch. כרן *caran*, Ar. كرن *krun*, a sphere. Quere, if *Chronus*, the son of Terra and Cælum, and *Coranis*, one of the daughters of Atlas, do not derive from this word, as *Saturn*, a name of the sun, does from the *Satharn* (cycle) of the Druids; whence it signifies the sun, as *An*, *Onn*, &c. *Di Satharn*, the sun's day, the sabbath. (O'Brien, Shaw.)

26. *Crios*, a cycle, the sun; *Grian Crios*, the zodiac. Syr. *Krisa*, cingulum. Ar. *Kurr*, orbis solis; perhaps by transposition from the Chaldee חזר *chizer*, cyclus.

27. *Ear*, *Earrach*, *Eiris*, *Iris*, a cycle, epoch. Ar. اريج *arij* and *Erkhat*, an epoch, a cycle. Ch. ירח *yareb*, Ar. *Arab*, præscripto tempore notavit. (Buxt.) Hence, says Costard, *Yarab*, in Hebrew, signifies a month, a moon, which seems to intimate as if the oldest measure of time, taken from the revolution of the heavenly bodies, was a month. The Irish have cast off the Jod and write *Rè*, the moon, a month, a period of time. *Leabhar Iris*, an ephemeris. See Art. 29.

\* 28. *Ban-gal*, an anniversary. See Gall. Art. 19. Hindu, *Pungol*.

29. Graibh, an ephemeris, an almanack, a table of the revolution of the planets. Ch. גרפ garaph, revolvit. See Art. 27.

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## CONCLUSION.

The preceding pages shew that the Hibernian Druids were so much masters of astronomy as to have had the knowledge of various cycles, some of which were known to the Indians, and some to the Egyptians, but that all are derived from the Chaldeans.

Prior to the publication of the Researches of our learned countrymen in India, I ventured to hazard my opinion, that the Hibernian Druids must have received their knowledge from the Chaldean and Indian philosophers; their mythology, superstitions, and periods, confirmed me in it. I have had the satisfaction to see myself supported by that great Indian astronomer, Mr. Burrow, and by Mr. Maurice in his sixth volume of Indian Antiquities. The writings of those gentlemen have thrown new light on many passages in the ancient manuscripts of Ireland, which were stumbling blocks to me before their labours were published.

Mr. Maurice observes, that circular stone monuments were intended as durable symbols of astronomical cycles, by a race who, not having, or politically forbidding, the use of letters, had no other permanent method of instructing their disciples, or handing down their knowledge to posterity.



*The Golan or Astronomical Temple of the Midianites*

1911 Vol 2

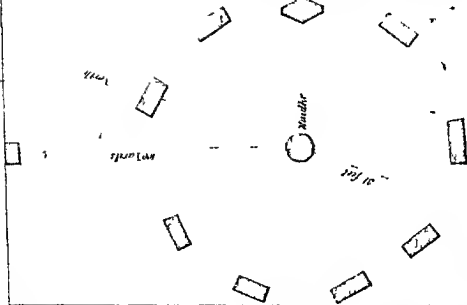
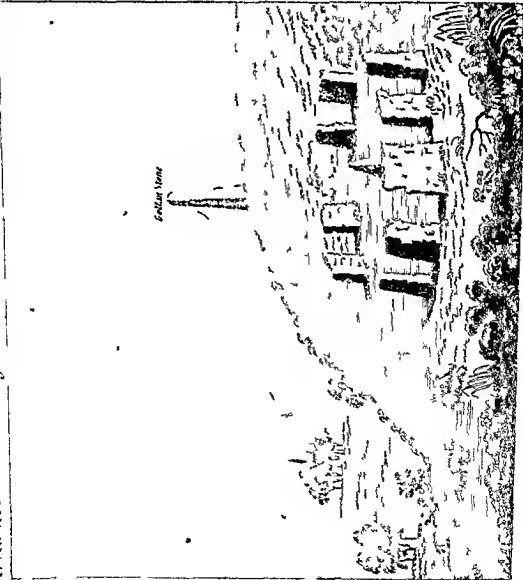
14 2

Golan Stone

20 ft

20 ft

South



We have shewn that the Hibernian Druids did inscribe their cycles on the Gollán and Drellan stones, and from Phœnician characters, still existing on the first crosses erected in this country; (see Beauford on the learning of the Druids, Collect. V.) From these characters being intermixed with the modern in ancient manuscripts, and from several fragments we have translated relating to the metempsychosis, it is evident that the Hibernian Druids had the use of letters, and that the original characters they used were Phœnician. There is great reason to think they had three alphabets at one time, the Phœnician, Pelasgian, and, *Ogham*, or mysterious; the last word, Sir William Jones has informed us, is Sanscrit, and used by the Brahmins in that sense.

Smith, in his History of the County of Corke, has given a plan and elevation of one of these cyclic or Gollán temples, which stands on the lands of *Cloch-na-cala-ti*, or the stone of the cycle of time; (see Ti. Art. 22); whence the modern name *Cloghnakelty*: it is a circle of nine stones round a *Muidhr*, (see Vindication, p. 211), or conical *Maboody* of the Indians. At the distance of an hundred yards from the *Muidhr* stands the Gollán stone. "The modern Irish," says Smith, "name these kind of temples *Gocalwon*; and about a mile from Ross, towards *Cloghnakelty*, is another temple of this kind, but the stones have been disturbed; one thing remarkable is, that no two stones of the temple fall in a line with the central stone." Mr. Smith was neither a good mathematician (or he would have spared the last observation), or a good Irish antiquary.

[To be continued.]

## حكايت من حكايات البق ليلة و ليلة

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فلما علموا انها رهبا خافا من العفريت قالا لها انا ما نزل فقاتلت  
 لهما والده ان لم ننزلا بنهت لكبا العفريت بقتلكم في هذا  
 الساعت فنزلا من خوفها فلما صارا عندها رقدت علي ظهر  
 ها وقالت لهما افعلاني كذا وكذا و الا بنهت لكبا العفريت  
 فقا لا لها ياستي نكن ما بقامعنا حركه و لا هبة من خوفنا  
 من هذا العفريت فحلقت الصبية بينا وانقا ان لم تقضوا  
 حاجتي نبهت لكبا العفريت و اقول له قد فعلا و قركا فير لمي  
 بكبا و احدا بالشرق و احدا بالغرب فباقدرا ان بخالفا  
 ها من خوفها منها فتقدم الكبير و نضا عليه ثم تقدم الصغير  
 و جامعها فلما فر غامنها قالت لهما هانو اخواتكبا فاخرجا لها  
 الخوانيم فاخذتهم

*Introductory Chapter of the Arabian Tales.*  
*Translated from an original Manuscript, by*  
JONATHAN SCOTT, Esq. *Continued from p. 160.*

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WHEN they perceived that she had seen them, they were afraid of the Afreet, and said unto her, " We will not come down." Then she said, " I swear, if ye will not come down, I will stir up the Afreet " against you, to put you to death this very instant." Then, through fear, they descended; and when they came near her, she made proposals to them,\* which they rejected. Upon this she was enraged, and exclaimed, " If you do not fulfil my desires, I will awaken the " Genius, and tell him you have insulted me, when he will hurl " one of you to the East and the other to the West." Then they dared not to contradict her, from the alarm at her threats. The elder approached her, and afterwards the younger, when she said, " Give me your seal rings." Then they delivered to her their rings, and she took them.

\* A few words omitted, for the reason before assigned.

قال الراوي ثم انها اخرجت كيسة من راسها و فرغته  
 في كفها فاذا فيه ثمانية و تسعين خانم فحتلغين الا  
 لوان فقال لهما اتدرا ما هذا الخوانم كلهم قد ناكوني  
 وكل من ناكني اخذت خاتمه وانتم تهايم اليانية وكلهم ناكوني  
 علي قرب هذا العفريت الذي حبسني في هذا الصندوق و  
 قفل علي باريخ افقال و اسكنني في قعر البحر من خذره  
 علي و لم يعلم ان مقادير الله لا ترد و اذا ارادت الهرة شيا  
 لا يرد ها عنه الا الله تعالي

قال الراوي فلما سجع الملك الكبير و اخوه كلامها تعجبا  
 غاية العجب ثم انها رجعت الي العفريت و سألت راسها من  
 اللضب و جعلته في حجرها و اشارت الي الملكين امضيا في  
 حال سبيلكما و الا نبيت لكما العفريت فرجعا الملكان من حيث  
 انيا و قال ان مصيبة هذا العفريت اقوي من مصيبتنا و كيف  
 هذ المصيبة في خطف هذ المصيبة ليلة عرسها و كيف جعلها  
 في صندوق في وسط البحر لكون انه يصونها من الغضا  
 و القدر و ها انت يا اخي قد رابت ثمانية و تسعين خاتما و  
 نحن تهايم الهابة فارجع بنا الي ملكنا و مدينا فقال الصخر  
 اما انا ما بقيت لا ازوج فط فقال الكبير انا سوف اري لك ما  
 اصنع بالنسوات ثم انها لم تزل اسائران ليلا و نهارا حتي و صلا  
 الي مدينتها ثم ان الملك شاه هربان جبر الخيه هكدة

The historian sayeth, that she pulled her purse from her vestband, and emptied it into her hand, when, lo ! there were ninety and eight rings of various colours. Then she said to them, “ Know that  
 “ each of the owners of these rings hath made love to me, and  
 “ you make up the hundred, all of which have addressed me close  
 “ to this Afreet, who placed me in this coffer, and fastened it with  
 “ four locks, and confined me in the depth of the ocean, out of  
 “ precaution against me, but he did not conceive the decrees of God  
 “ are not to be averted, and that, when a female resolves upon any  
 “ thing, no one can divert her from it, but God ”

When the elder prince and his brother heard these words, they were mightily astonished. Then she returned to the Afreet, and lifted his head from the ground, and placed it upon her lap, and signified to the princes, “ Go your ways, or I will awake the Afreet ” Then the princes returned from whence they had come, and said, “ Verily the affliction of this Afreet is greater than our disgrace,  
 “ in that he took her away upon her nuptial night, and confined her  
 “ in a coffer at the bottom of the sea, in order that he might guard  
 “ her from the decrees of heaven, and truly, my brother, thou and  
 “ I have seen ninety and eight rings, and our’s completed the hundred, let us, then, return to our countries and capitals ”

Then the younger brother said, “ I will remain unmarried ” When the elder replied, “ I will speedily shew thee what I will do  
 “ with women ” After this they did not cease travelling night and day till they reached their several capitals. Then Shaw Herbaun

و سا فر الي بلده سهرند و اما من كان الملك\* فانه قتل لعبيد  
والجوار تم ا حضر وزره و امر ان يكتب له بينات تلك الهدبنة  
فكتب له نسا كثير ا ثم ان امره ان ياتي له كل ليلة بواحدة  
من تلك البنات

قال الراوي نم ان الوزير طلع له بواحدة اول ليلة فبات معها  
تلك الليلة و صبح الصبح خرج الملك من عندها و امر الوزير  
تاخذ تلك الصبية و تغتلبها و تاتي بغبرها و الا فتلك فاخذ  
ها الوزير و قتلها و طلب الدابات و انزلها بنبت احسن من  
الاولي فسلبها للواسط فعملو سغلبها و طلع بها الطواستي و  
نزلها فدخل عليها الملك فاخذ وجهها و نام معها الي الصبح  
ثم امر الخدام فسلبوها للوزير سلمها السياف فغتلها فلما  
كان الليلة الاخرى انبن بواحدة حسبي من اللوبة و تم علي  
هذ الحال كل ليلة و حدة مدة سنتين فلما كان في بعض  
اللام جات البواسط الي الوزير و اخبروه ان ما بغني بنت في  
البلد و قد عجزن من ذلك

قال الراوي فلما سمع الوزير كلام البواسط بكاء شديدا و  
جاف من الملك و دخل بيته و هو باكي العين فبليت زوجته  
معه و كان له بنتان الواحدة اسمها شهرزاد هي الكبيرة و

\* A sentence is omitted in the translation of this part, being almost a repetition of another, viz. " Then the king Shaw Herbrun made his brother a present, and he journeyed to his city of Samarcand. But what became of the Sultaun? (the elder.) "

put to death the male slaves and the women, and called his vizier unto him, and commanded him that he should obtain in marriage for him the daughters of the city. Then he espoused many virgins, after which he (the king) ordered that he should bring one unto him every evening from among these ladies.

The historian sayeth, that then the vizier repaired to him with one the first night. Then he remained with her that night, and when morning dawned departed from her, and commanded his vizier to put her to death, and bring another in her room, or he would kill him. Then the vizier executed her, and sent for the duennas, and they brought him a damsel more beautiful than the first, and he committed her to the tyre-women who performed their offices; when he repaid with her to the eunuchs and left her. Then the king entered and slept with her till morning, when he called his domestics, and they committed her to the vizier, who delivered her to the executioner, and he put her to death.

When the next night came, another was brought still handsomer than the former, and after this manner every night one, for two years. At length the tyre-women came to the vizier, and told him that not a virgin remained in the city, saying, "We are perplexed on this account."

When the vizier heard the words of the tyre-women he wept exceedingly, and was afraid of the king, and entered his house with tearful eyes, and his wife also wept with him. And there were to



الثانية ديناراً و كانت لكبيرة قد قرأت الكتب و البضغات  
 ولحكم و الكتب الطيبات و طلاء لعت اللخبار و كلام الجكباء  
 و كانت عاقلة لبينة آديبة فقال لها ابوها يا بنتي اني اريد  
 اطلعك علي ما في سري فقال له قل ما عندك جعلت  
 فذاك فقال لها ان الهواشط اتين الي و اعلماوني انهم  
 لم يجدوا الهلك عروسا في هذه الليلة و انا خائف منه  
 فقالت له يا ابنتي لا تتعب خاطرک و انالك الغدا و اريد ان  
 تهدني للهلك و آنا انسب في خلاصک و خلاص آلهمسليين  
 و آنا ان اموت لي اسوة ببنت الهمسليين

قال الراوي فلما سمع ابوها كلامها اداد غضبه و قال  
 لها يا قليلت العقل انت تعلم ان الهلك اقسم علي نفسه انه  
 ما ييات مع البنت الا ليلة واحدة و يصبح يقتلها و ان انا  
 اهديك البيت ييات معك ليلة واحدة و يصبح يقتلك فقالة  
 له يا ابي اهديني له و دعه يقتلني فقال لها ابوها و ما  
 الذي جعلك علي ذلك حتي لا تخاطري بنفسك فقالت يا

him two daughters, one named Sheher-zade,\* who was the elder, and the second Deena-zade.† And it happened that the elder had read numerous books of divinity, law, and physic; and perused history, and the traditions of the wise; and she was witty, beautiful, and of elegant manners. Then her father said unto her, “O my daughter, I wish to inform thee of what afflicteth my mind;” when she replied, “Speak what is within thy bosom, I will become thy ransom.” Then he said unto her, “Verily the tyrant women have been with me, and informed me that they cannot procure a bride for the king this night, and I dread his anger.” Then she replied to him, “O my father, trouble not thy heart, for I will be to thee a ransom; and I intend that thou shalt introduce me to the king, and I will try for thy deliverance, and for the deliverance of the faithful; if I die, I shall be an example to the daughters of the true believers.”

When her father heard these words his anger was roused, and he said unto her, “Ah! thou void of understanding, art thou not informed that the king hath vowed to himself that he will not abide with a damsel but one night, and in the morning will put her to death; and that, should I introduce thee to him, he will lodge with thee one night, and in the morning take away thy life?” Then she replied, “O my father, shew me to him, and let him kill me.” Then her father said, “What hath put thee upon this that thou fearest not for thyself?” she answered, “O my father, there can be no alteration of resolve for me in this matter.”

\* Signifying daughter of learning.

† Daughter of religion.

أبت لا بدلي من ذلك فلما سبغ منها هذا الكلام غضب غضبا  
شديدا فقال لها يا بنتي من لم يحسب العواقب ما الدهر له  
بصاحب ومن لم يعرف الأمور وقع في البعدور والبطل يقول  
أنت راقدا بطولي ما خلاني فضولي وانا أخشي عليك  
للحمار والثور مع الهرايع فقالت شهرزاد يا أبت وما جري للحمار  
والثور مع الهرايع قال الوزير



أعيلي يا بنتي انه حكى عن بعض التجار انه كان صاحب  
مزارعت وكان له ثور وحمار وكان له اولد و زوجت و  
كان يسكن البر وكان يعرف بلغت البتھام والحيوان و كان  
السرفيه معلوم و سر مكتوم و اذا باح سره مات لوفته و كان كاتم  
سره مخافت علي نفسه من الهوت و كان الثور و الحمار  
مربوطين قريبا منه كلوا احد في إمكان متقابلين من بعضهم  
بعضا و الحوجت قرب منه فسبح التاجر الثور يقول للحمار  
يا ابا النقصان هنيا لك فيها انت فيه من الراحة و الخدمة

When her father heard this he became exceedingly wrathful, and said unto her “ O my daughter, whoever weighs not the consequences of actions, to him fortune will not be favourable, and he who knows not his business must fall into snares. The proverb truly says, “ I was sleeping at my length, when my presumption betrayed me.” I dread for thee, the fate of the ass and the ox with the ploughman.” Sheher-zade replied, “ What happened to the ass and ox with the ploughman?” The vizier answered as follows :

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*Fable of the Ass, Ox, &c.*

“ Know, O my daughter ! it is related, that there was a certain merchant, who was also master of a farm, and he had an ox, and an ass, and children, and a wife. He resided in the country, and it happened that he understood the language of beasts ; but in this science was a mystery, for should he reveal the secret he must die that instant, so that he concealed his knowledge, dreading for his security from death.

“ The ox and the ass were tied up near each other, in separate stalls, opposite to one another, when the master was passing by ; then he heard the ox say to the ass, Ah Abba Noesaun (Father of Folly), merry for thee is the situation in which thou art, of re-

و الكنس و الرش تحتك و لك من يخذو مك و يصلح حالك  
 و يعزل خيذك و يقدم لك الماء البارد و اما انا فباخذوني من  
 نصف الليل الي الحمرات و يركبوا علي رقتي الحمرات فاعمل  
 طول النهار و انا احرق الطين و اشق الارض و اكلف ما  
 لها الطيق و اقاسي الضرب من الحرات فانهر اجنابي و تنسلخ  
 رقتي من عمل طول النهار الي الليل و يدخلوني دار البقر و  
 يجيوا الي الخيذك بحجارت و التيز بترابه و آتا علي الضفع و  
 البوربقت ليلتي و انت في كنس و رش و مسح و علف  
 تطيف و انت مستريح و في النادر بر كب عليك سيدي  
 الي حاجته لقضبها و نعود الي محلك و انت مستريح و انا  
 تعبان و انت كثير النوم و انا مسهر

قال الراوي فلما فرغ الثور من الكلام لتفت اليه الحمار  
 و قال له يا عبوس ما كذب من انك نور عند اسبك لان  
 ما عندك مكر و انت تبدي الضمح و نتعب نفسك و تقتل  
 روحك في راحت غيرك و انت ما سبقت البهل يقول من عدم  
 الطريق عدم اليوفيق تخرج من الاذان الي العجرت تقاسي  
 العذاب و الضرب الي الليل و تجي بربطك الرعي تيقا  
 نحبط بيدك و تنطرح براسك فيزموا لك العلف فتسرع في

“ poſe and cleanlineſs and good fodder under thee. For thee is a  
“ perſon who waits upon thee, attends to thy wants, rubs off thy  
“ ſcurf, and brings thee cool water; but unhappy me they force  
“ at midnight to the plough, and lay it upon my neck; then I toil  
“ all day long, and turn up the clay and divide the ſoil, and I am  
“ ſo jaded that I cannot bear it; my ſhoulders are hurt by the yoke,  
“ my ſides run with ſweat, and my neck is flayed bare with la-  
“ bouring through the day untill night, when they take me to the  
“ cow-houſe, and leave upon me the ſcurf, clotted with gravelly  
“ ſand, and mud, and clay. I lie upon muck and hard ground all  
“ night, but thou in clean ſtraw and nice fodder.—Thou art at  
“ reſt, and if, perchance, my maſter ride thee on ſome urgent oc-  
“ caſion, thou returneſt to thy place and thou art at reſt, but I  
“ am tormented.—Thou haſt abundance of ſleep, and I am kept  
“ wakeful.”

The hiſtorian ſays, that when the ox had finiſhed his ſpeech, the aſs turned towards him, and ſaid, “ O Ubboſe, thoſe have  
“ not been wrong who ſtiled the Soor from thy name, meaning  
“ gentleneſs, for there is no deceit belonging to thee. Thou be-  
“ ginneſt in the morning, and tormenteſt thyſelf, and waſteſt thy  
“ life in the ſervice of others. Haſt thou not heard the proverb,  
“ which ſayeth, “ Whoever hath deſerted his proper path, hath  
“ loſt the divine grace.” Thou boweſt thine ears to the yoke, and  
“ ſubmitteſt to goading and the whip till the evening; when thou  
“ returneſt, the ploughman ties thee up; inſtantly thou ſcrapeſt  
“ with thy feet, and moveſt thy head up and down in pleaſure;  
“ then they put fodder before thee, and thou ſpeedeſt to eat it, and

أكله وانت تتنغم وتسخرو تاكل بهت فهذا هو مليح منك  
فلو كنت ساعت تجي من الحرت تهدي من غليلك الي  
روحك واذ ارمو لك العلف الا تاكل منه شيا بل شبه و تاخر  
عنه و لا تذوفه و تقنع بغليل من التبن وترخي ربغسك  
عليه كانوا ارفقوا بك فارفق بنفسك تري اكيف ناني الراحة  
لك قال فلها سبع النور هذا الوصيت من الكبار علم انه ناصح  
له فسكره على ذالك و دعاه و قال كفيت السويا ناصح  
الدين يا ابا اليفطان

قال الراوي فلها سبع التاجر هذا الكلام سكت فلها كان  
اصباح جا الحارت واخذ النور وركب عليه الحرات واستعمله  
في شق الارض فغصر النور عن عمله فضر به الحارت و طلب  
منه عمله العادة فقصر و قبل و صبه الحما و كلها ضربه يقوم و  
ينفع الي ان اقبل الليل فطلع به الي مكانه و ربطه فبتل  
النور عياطه و صراخه و ابعده عن العلف فتعجب المربع منه  
و قد نام بعيدا عن العلف الي الصباح فجاء الرابع فوجد الهدد  
بالن و را النور قد ا و قد نغم بطنه و حبس نفسه و سال

“ devourest with appetite. This is what is not becoming in thee :  
 “ but if, for a while, when thou comest from the plough, thou  
 “ would’st turn from thy food, and, when they throw fodder before  
 “ thee, not eat, but only smell at it, and refrain from it, and not  
 “ taste it, nor be contented with a little straw, but scatter thy froth  
 “ upon it, they will have some pity upon thee. Commiserate then  
 “ thyself, and thou wilt see how repose will attend thee.”

When the ox heard this advice from the ass, he believed that he was his friend : then he thanked him for it, and blessed him, and said, “ May God requite thee, O Ibn Yektaun, director to the true  
 “ faith.”

The historian continues, “ When the merchant heard these  
 “ words, he held his peace. When morning came, the ploughman  
 “ took the ox, and geered him to the plough, and employed him in  
 “ dividing the soil : then the ox slackened in his work, and the  
 “ ploughman beat him, and required of him his usual task ; but he  
 “ followed the advice of the ass, and, when he was beat, stood still, and  
 “ was restive till evening arrived. Then the ploughman took him  
 “ to his place, and tied him up ; but he bellowed loudly, and turned  
 “ from his food, and the ploughman was astonished at him : he slept  
 “ without eating till morning. Then the ploughman came, and found  
 “ the rack full, and saw the ox sleeping ; and truly his belly was dis-  
 “ tended, and his breath short, and he panted : so that he pitied him,  
 “ and said to himself, truly yesterday he was slack in his work.

“ Then the ploughman went to the merchant, and said, “ My



الى بنته و قال لها وانت تريد هكذا تهلكي نفسك بسوتد  
 ببرك و انا لك ناصح و شافك عليك فقالت والله يا ابي  
 لا بد ما تطلع الي الهلك و تهديني له فقال لها تعديني  
 و الانجعت معك التاجر صا صب الحبار و النور مع زوجته فقالت  
 له يا ابي و ما فعل التاجر مع زوجته قال لها اعلي يا بنيتي  
 انه لما جري للحبار مع الثور ما جري خرج التاجر و زوجته  
 الي سطح بيت البقر فسبح الحبار يقول للثور يا ابا الحارث ما  
 آنت فاعل غل اذا اني الهربغ فقال له اعمل الذي اشترت به  
 علي و لا بقيت افارق ما علتني اني امكرو ارقد و اتفح بطني  
 قال فحرك الحبار راسه و قال له الانفعل ذلك فانتني سبحت  
 اليوم للرباع يقول للتاجر ان الم ياكل الثور علفه و لا يعيط ابعنه  
 لجران يشاركه و نعبك و جاله و نطع نشتر بنينه ثورا غيره و انا يا  
 صاحبي خائف عليك من ذلك و بيني و بينك محبة و صكبة و  
 عيش و صلح و النصيح من الايمان فلما سبح الثور هذا الكلام فطرو  
 خاف من الذبح و ظن الحبار قد نصيح معه مثل النصيحة اللولة  
 فنهض علي حيله و صاح و عيط فضحك التاجر ضحكا عاليا  
 حتى غشي عليه حماري بين الحبار و النور فقالت له  
 زوجته يا سيدي ايش هذا الضحك فقال لها ما افندرا قول علي

“ conceit, but I am thy good adviser and thy friend.” Then she said, “ By heaven, O my father, it is inevitable, that thou repair with me to the king, and introduce me to him.” Then he replied, “ Submit to me, or I will do to thee what the merchant, owner of the ass and ox, did to his wife.” She said, “ What, O my father, did the merchant to his wife?” He answered, “ Know, O daughter, that when that had passed between the ox and ass, what has been mentioned, the merchant and his wife came into the fold of the cow-house; when he heard the ass say to the ox, ‘ O father of the plough, what didst thou yesterday to the ploughman when he came to thee?’ Then he (the ox) replied, ‘ I did what thou advised’st, and did not stand quiet, but turned away as thou directed’st me, for I was cunning; I bellowed and puffed up my body.’ Then the ass shook his head, saying, ‘ Do so no longer, for I heard the ploughman say to-day to the merchant, Since the ox will not eat his food, and cannot breathe freely, I will send him to the butcher, that he may slaughter him, and we will tan his hide into leather, and, with the price of it, purchase another ox. On this account, my dear friend, I am in dread for thee, as, between me and thee, there has been regard, and association, and mutual enjoyment, and true confidence.”

“ When the ox heard these words, he was chilled, and dreaded being slaughtered, and supposed that the ass gave him sincere advice, as before. Then he praised his cunning, and bowed, and bellowed, and the merchant laughed so excessively, that he fainted, at what had passed between the ox and the ass. Then the wife said, ‘ Whence is my lord in this laughter?’ He

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 انت فاعل غل اذا اتى الربيع فقال له اعمل الذي اشرت به  
 علي و لا بقيت افارق ما علتني اني امكرو ارقد و انفج بطني  
 قال فحرك الحبار راسه و قال له الاتفعل ذالك فانتى سبعت  
 اليوم للرابع يقول للتاجر اذا لم ياكل النور علفه و لا يعيط ابغنه  
 لجرار بشاركه و نعبك و جاده و نطع نشترى بنبة ثورا غيره و انا يا  
 صاحبي خايف عليك من ذالك و بيني و بينك محبة و محبة و  
 عيش و صلح و النصيح من الايمان فلما سبغ النور هذا لكلام فلوط و  
 خاف من الذبح و فلن الحبار ند نصيح معه مثل النصيحة الولة  
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لجأه فحزن عليه الرابع و قال في نفسه لقد كان هذا الثور  
مباركا و قد كان بالأمس ضعيفا في شغلته ثم ان الرابع مضى  
الى التاجر و قال ليا سيدي ان الثور اصبغ ضعيفا و علغه باق  
مكانه و لا ذانه فقال للتاجر و قد عرف الامر فامر للبرابح اذهب  
بالكهار و شد عليه الحراث اجتهد عليه حتي يوفي عمل النور  
فراح الرابع و اخذ الكهار و شد عليه الحراث و ترك الثور علي  
حاله و اما الكهار فانه ضرب بالسوط حتي كلفه الحراث ما  
كان يحترث علي الثور في اللول و لا زال يضربه حتي شرح  
ضلعه و انساخت رقبته الي الليل و طلع به الي الدار و  
هو لا يقدر بحري و لا يحرك رجليه ما فاسا و اذانه مرخيت  
و هو في اخس ما يكون هذا ما كان من الكهار و اما النور  
فانه وجد الراحة في نهاره و اكل و شرب و نام و استرح و دعا  
للكهار بدوام البقا بسورته فلما جا الكهار من الحراث في  
تلك الي الة انجست هنضت له النور فا بها و قال له يا ابا  
اليقطان مسيت بالخير و الله لقد صنعت معي من العروف  
ما لا اطيعه اصغه جزاك الله عني خيرا

قال الراوي فلم يرد عليه الكهار شيئا من سدة تعبده و قال  
هذا جري علي من شوم نديري كنت قاعدا بطولي ما اخلا  
ني فضولي و لكن اذ لم اعمل لي مع النور حيلت و ادبر  
حالي و ارد الي ما كان فيه و الا هلكتم نم انه راح الي علغه  
و هو متفكر و النور مستريح يدعو للكهار ثم ان الوزير التفت

“ lord, truly to-day the ox is feeble, his food is remaining in its place, nor has he tasted it.” The merchant, who knew the affair, said, “ Take the afs, and geer him to the plough.” Then the ploughman took the afs, and put him to the plough, and left the ox to himself. The afs was beaten with the whip till he was fatigued, because he could not do more than the ox before him; nor did his beating cease, till his sides streamed with blood, and his neck was flayed bare, until night, when he was taken to his place, but was not able to shake his ears merrily, and was as slow as could be. So it happened to the afs; but the ox found repose all day, and eat, and drank, and slept, and enjoyed himself, and prayed for eternal life to the afs for his advice.

“ When the afs returned from the plough in such a miserable condition, the ox greeted him, and, standing up, said unto him, O Abba Yektaun, I have remained in happiness! God knows thou hast done me a kindness which I cannot describe; may God requite thee for it amply.

“ The narrator says, that the afs did not return any answer, from excess of vexation; but said to himself, *this has happened from my ill-fated policy; I was laying at my ease when my presumption betrayed me; but if I cannot play a trick upon the ox, and restore my situation to what it was, I shall perish.* Then he breathed upon his food, and was thoughtful; while the ox, at ease, continued to pray for him.”

Here the vizier turned to his daughter, and said unto her, “ It is thus that thou meditatest to destroy thyself by thy foolish con-

اي شي ضحكت و اذا تكلمت بهذا السر اموت فانه علم  
يعلمه الله من يريل من عباده فقالت له والله لقد كذبت فانها  
هي حجة باردت منك والله للن لم تقل لي علي اي شي  
ضحكت الا اكلت معك طعاما و لاشربت شرابا الا ان تقول لي  
فما رضي يقول لها فدخلت الي الدار و بكت من العشا الي  
الصباح فقال لها التاجر ارجعي من قريب و اترك هذا لعناد  
فقلت له لا بد من ذلك فقال لها ان قلت مت قالت هذا محال  
قل لي و اذامت مت فلما سجع منها هذا الكلام قال لها  
اطلبي اهلك فحضر بعض من الجير ان فاعلهم التاجر آنه  
قد حضرته الوفاة فتبا كوا الجميع والصغير الكبير و الجوار  
و الغلمان و صاروا في عزاء عظيم ثم ان التاجر طلب الشهود  
فحضروا فاعطي زوجته حبتها و اوصي و اعتق الجوار و  
العبد فدخلوا عليها الشهود و الجيران و ابوها وامها و قالوا لها  
ارجعي عن ذلك و زوجك لو لا يعلم انه اذا تكلم  
مات كان حكي لك بهذا الامر فقالت والله ما ارجع حتي  
يقول لي فبكت العبيد و الجوار و جميع من حضر علي التاجر  
و كان عتبه في البيت خمسين طير ادجاج و معهم ديك و  
التاجر مع آهله و عبيده يودعهم لغراب الدنيا و مايقا الا ينطق

“ replied, ‘ I cannot tell any thing which I laughed at, for if I  
 “ *disclose the secret, I shall die;*’ for he knew that God acts as he  
 “ chuseth by his servants. She exclaimed, ‘ Certainly thou speakest  
 “ falsely, for there can be no reason for denial from thee. I swear,  
 “ that, if thou wilt not disclose to me the cause of thy laughter, I  
 “ will not eat nor drink with thee till thou tellest it.’ Then she pre-  
 “ tended sickness, and went into the house, and wept from evening  
 “ till morning; when the merchant said to her, ‘ Leave off deceit, and  
 “ quit this enmity.’ She replied, ‘ It is impossible.’ He said unto  
 “ her, ‘ I have told thee I shall die.’ She answered, ‘ That is impos-  
 “ sible, but tell me, and if thou must die, die!’ When he heard this  
 “ speech from her, he said, ‘ Ah! seekest thou my death?’ Then  
 “ he called in some of his neighbours, and informed them his death  
 “ was approaching. Then they all wept, small and great, and the  
 “ male and female slaves, and were in great affliction. The merchant  
 “ now sent for witnesses, and delivered to his wife her dowry, and  
 “ made his will, and emancipated his male and female slaves.  
 “ Then the witnesses went in unto her, and the neighbours, and her  
 “ father and her mother, and said unto her, ‘ Refrain from this busi-  
 “ ness, knowest thou not, that should thy husband disclose it to thee  
 “ he must die?’ Then she replied, ‘ By heaven, I will not refrain un-  
 “ till he shall have related it!’ Then wept the male and female  
 “ slaves, and all present, for the condition of the merchant.

“ It happened that there were, near the house, fifty hens, and  
 “ with them a cock, while the merchant was with his wife and his  
 “ domestics, taking leave of them before his departure from this  
 “ world; in order to which, there only remained that he should



بالذي جري وإذا بكذب يقول للديك بلغته ما قل عقلك  
ابها الديك والله بعد خاب من رباك ؛ رني مثل هذا الوقت  
وانت تغفر من ظهر هذا الي ظهر هذا قل الله عقلك

قال الراوي هذا والتاجر يسبح الكلام فسكت لم يتكلم وبقا  
يسبح ما يقول الكلب والديك فقال الديك وما في هذا اليوم  
ابها الكلب فقال اما علمت ان سيدي اليوم في الغرا وزوجته  
تريد ان يبيع لها السر الذي اغلبه لله يد و اذا اباح لها مات من  
ساعته ونخن خرتا عليه وانت تصغب وتصبح وتركب الدجاج  
ما تسيتحي علي نفسك قال فلها سبح الديك كلام الكلب قال  
له يا مجنون اذا كان سيدنا قليل العقل عديم التدبير ما يقدر  
تدبير امره مع زوجته واحدت فايض بقا لحيانه فايدت فقل  
الكلب وماذا يضع سيدنا فقال له الديك انا عندي خمسين  
امرة اغضب هذه وارضي هذه واطعم هذه واجوع هذه وهذا من  
تدبيري وكلهم تحت طاعتي و سيدنا يدعي العقل وعنده  
امرات واحدت ما عرف تدبير امره معها فقال الكلب ابها الديك  
قل لنا كيف يصنع سيدنا حتي يخلص من هذا الامر فقال

“ speak of what had passed, when, lo ! the house-dog said to the  
“ cock, in his own language, ‘ What, O cock, hath disordered  
“ thy understanding ? God hath grievously afflicted thy master ;  
“ yet, at such a time, thou jumpest from the back of this hen to the  
“ back of another ; surely thy senses are deranged.’

“ When the merchant heard this, he held his peace, and did not  
“ speak, but remained listening, that he might hear what the dog  
“ and the cock might say farther. Then the cock exclaimed,  
“ What, O dog, hath happened this day ?’ The dog replied,  
“ Knowest thou not, that our master is to-day in tribulation, be-  
“ cause his wife wishes him to reveal to her a mystery, which  
“ God hath taught him ; and which, if he discloses, he must die  
“ on the instant. We grieve, but thou flappest thy wings, and  
“ crowest, and makest love to every hen that pleaseth thee.’ When  
“ the cock heard the dog’s remarks, he cried out, ‘ Thou mad-  
“ man ! since our master is so weak and impolitic that he cannot  
“ contrive to manage one wife, of what profit is his continuance  
“ in life ?’ Then the dog replied, ‘ What should our master do ?’  
“ The cock answered, ‘ I have fifty wives ; I am angry with this,  
“ I flatter that, I feed one and starve another, out of my policy ;  
“ but they are all under my subjection. Our master is weak ; for  
“ though with him is only one wife, yet he cannot manage her.’

“ Then the dog replied, ‘ O cock, tell us how our master should  
“ act, that he may be relieved from this dilemma.’ The cock re-  
“ plied, ‘ Let him bestir himself this instant, and take a cudgel in  
“ his hand, and enter with her into a chamber, and lock the door,

إليك يقوم في هذه الساعة وياخذ غصا بيده و يدخلها  
الي بعض الخازين و يغلق الباب و يضربها حتي يكسر  
اضلاعها و ظهرها و ايديها و ارجلها و هي تعيط من شدت  
الضرب و يقول لها انت سنال عن شي ما لك فيه شغل و هي  
شا تقول ما بقيت لا اسلك طول عمري توبت توبت فيو  
جعلها ضربا حتي لا تبقي تساله عن شي فاذا فعل هذا  
استراح من الهم وعاش و بطل الغرا ولكن ما عنده عقل و  
لا فهم

قال الراوي فلما سرح التاجر هذ الكلام من الدبك قام  
مسرعا واخذ خيزران ودخل الي الخزانة و امرها بالدخول  
اليه قد خلت و هي فرحانة فقام مسرعا و اغلق الباب  
ونزل عليها با الخيزران علي اكتافها و ظهرها و اضلاعها  
و ايديها و ارجلها و هي تعيط و ترعد و تنفض و يضربها  
و يقول لها تستالتي عن شي ما لك فيه حاجت فتقول له  
انا لله من التا نبيين و لم بقت اسلك عن شي قال فتابت  
توبت نصوحا فعند ذلك فتح لها الباب و خرجت و هي تايبة  
ففرح الشهود والجيران و امها و ابوها و انقلب العزا با الفرح  
و السرور و تعلم التاجر حسن التدبير من الديك و اما انت

“ and thrash her till her joints are wearied, and her back, and hands,  
“ and her whole frame, until she shall scream out from the pain of  
“ her wounds; and let him say unto her, whilst thou ask concerning  
“ what thou hast no concern in? Then she will speedily reply,  
“ Whilst I live I will not ask thee, no, not during my whole life,  
“ I repent, I repent. Her hurts will so pain her that she will not  
“ presume to ask him any thing. When he has done this, he may  
“ rest from tribulation, and enjoy himself, and cast off sorrow;  
“ but he has not understanding, and cannot comprehend.

“ The historian relates, that when the merchant heard the above  
“ from the cock, he suddenly rose up, and took a cane in his hand,  
“ and entered a chamber, and commanded his wife to come in.  
“ She entered, delighted, supposing she was to hear the secret, when  
“ he started up, and locked the door, and descended upon her-with  
“ the cane, upon her shoulders, and her back, and her arms, and  
“ her hands, and her feet. Then she screamed out, and trembled,  
“ and shook; but he continued thrashing her, and said unto her,  
“ ‘ Wilt thou ask me what does not concern thee?’ upon which she  
“ replied, ‘ By heavens, I am of the number of repentant, and, while  
“ I live, will not ask concerning any thing.’ When she had vowed  
“ repentance, he opened the door, and she went out, and expressed  
“ her sorrow. Then the witnesses rejoiced; and the neighbours,  
“ and her mother, and her father; and their sorrow was turned  
“ unto joy and delight.

“ Thus (continued the vizier) the merchant was taught wise  
“ policy by the cock; and thou, O my daughter! wilt not give up

با بنيت ما ترجعي عن زواجتك با الملك حتي افعل بك  
 ما فعل التاجر با مراته فقال البنت يا ابت دع عنك البقل  
 و القال فاني لم اسبع كلامك و ان لم تزوجني له طوعا  
 او تزوج له كرها عنك و قول له اني طلبت زواجك ايها  
 الملك فامتنع ابي عن ذلك وارمي لك معه الغتنت

قال الراوي فلما سبع ابوها منها هذا الكلام خاف من  
 سطوة الملك وكره ابنته و تمنى لها الهوة فقام من ساعته  
 و طلع الي الملك و قال له اني قد طفت حبيح  
 الهدبنت و لم اجد بنتا واحدة و ان لي بنتان واحدة  
 صغيرة و واحدة كبيرة و احببت ان اتي لك با الكبيرة فلا  
 سبع الملك من الوزير هذا الكلام قال له يا وزير و بهون  
 عليك بنتك اما علمت ما افعل بهم فقال الوزير يا ملك  
 ما هي باغر من بناء الخلق الذي فتليهم و العبد و ما  
 ملكت يده فهو لك و بين يدك ثم باس الارض و تاخر و  
 نزل يجهزها فسلها للبواشط فاصلحوا لها مثل غيرها و لم  
 يخلوا من زينتها شيا و كان اسمها شهرذاد و اختها الصغيرة

" marriage with the king, Shaw Herbaun, until I act by thee as  
" the merchant did to his wife."

*The daughter then replied, " Cease this idle talk, for I will not  
" attend to thy words ; and if thou dost not wed me willingly, I  
" will go to him in spite of thee, and will say unto him, O king !  
" I wished to be married to thee, but my father forbade me from  
" it. Thus will I occasion thee a quarrel with him."*

The historian says, that when her father heard these words from her, he dreaded the fury of the sultaun, and hated his daughter, and wished her death ; then he arose instantly, and repaired to the king, and said unto him, " Verily I have passed through the whole city,  
" and cannot find one maiden ; but to myself there are two daughters,  
" one grown up and one little, and I am willing to bring unto thee  
" the elder."

When the king heard these words from the vizier, he said unto him, " O vizier ! let thy daughter remain with thee ; art not thou  
" informed how I act with women ?" The vizier replied, " What  
" is she in value beyond the daughters of the common people,  
" those whom thou hast slaughtered ? thy slave, and whatever his  
" hand commands, is for thee, and at thy disposal." Then he  
kissed the ground, and took leave, and prepared her marriage portion. She was committed to the tyre women ; and they dressed her, like others before her, and they did not omit any thing in adorning her ; and her name was Sheher-zade, and the name of the young sister Deena-zade.

اسمها ديناذاد وكانت الكبيرة اتفتت باختها الصغيرة قبل  
ادخالها الي بيت الملك قالت لها يا اختي اذا طلعت عند  
الملك وتهكنت منه فانا ارسل طوسي الملك ياتي بك فلما  
تحضري الي بين يديه قبل بيد الملك والعبي واضحكى  
وعانقي وبوسيني وقولي لي لا اوحش الله عنك يا اختي  
فا قول لك كلمة الموت والدينا زيلت باهلها فابكى عند  
ذلك وقولي يا حسرتي عليك وعلى حواديتك العجائب  
الغراب الحسان فبالله عليك حديثي بجديث من حواديتك  
الحسان لاجل ما نقطع به سهر ليلتنا هذه وقد اتفتت معها  
لهذا الكلام فلما طلعا بها الهواشط الي عند الملك ودخلت  
عليه قبلت الارض بين يديه واستغامت قدامة فنظر اليها  
الملك و الي ادبها وراجلتها وجبالها وقدها واعتدالها و  
حبها ووداسها وعانتها واخذ وجعها فوجد ها درت ما  
ثقتت و بكرت ما ركبت فغضا حاجته معها ثم انها بكت فغال  
لها الملك انت خايفة من القتل فغالت لا والله ايها الملك و  
اعالي اخت صغيرة واني ربيتها واجها حبا شديدا فبالله  
عليك ايها الملك ترسل لها الطواسي يحضرن لي بها حتي  
انظرها فامر باحضارها فبضا الطواسي الي بيت الوزير وجا

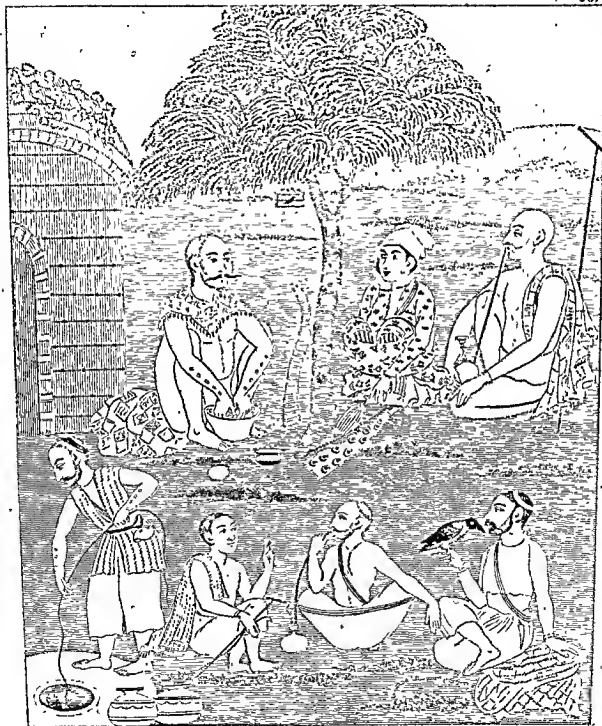
Then the elder, before her introduction to the palace of the king, met the younger, and said, “ When I shall repair to the king, and  
“ am seated with him, I will dispatch an eunuch, that he may bring  
“ thee; when thou comest unto me, kiss the hands of the king,  
“ and sport, and laugh, and embrace me, and kiss me, and say unto  
“ me, Will not God commiserate thee, O sister! Then I will say  
“ unto thee, Death is for us all, and the world must perish with  
“ its inhabitants. Then weep and say, Ah! how I regret thee, and  
“ thy wonderful and surprisingly elegant narratives; for God’s sake,  
“ relate to me one of the beautiful tales, for which we used to pass  
“ our nights awake.” Thus she spoke, and her sister attended to her words.

Then the tyre women repaired with her to the king, and entered in unto him; she kissed the ground before him, and stood up. When he looked upon her, and saw her graceful manners, and her beauty, and loveliness, and elegant stature, and freshness, he kissed her,\* and embraced her, upon which she wept. The king said, “ Darest thou being put to death? She replied, “ No, by heaven,  
“ O king! but I have a little sister, and truly I have educated her,  
“ and I love her exceedingly; for God’s sake, O king! dispatch  
“ to her an eunuch, that he may bring her here, so that I may be-  
“ hold her once more.” Then the king commanded her to be brought; and the eunuch went to the house of the vizier, and brought her.

When she came into the presence, she made her obedience, and

\* A few words omitted, for the reason before assigned.





INDIAN DEVOTEES.

was eloquent in what she addressed. She kissed the hands of the king, and then embraced her sister, and wept, and moaned, and said unto her, "Alas, for thy early youth, O my sister!" Then both wept. After this the younger turned and said, "For God's sake, O my sister, relate to us one of thy elegant tales in which we passed our nights awake." Sheher-zade replied, "Most willingly and readily, O my sister!" Then she asked permission of the king to relate, and he commanded her to proceed, when she said, "Know O king,"\* &c.

\* Then follows the tale of the Merchant and Genius, night 1st, as in Galland in substance, but much differing in language

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### *Indian Devotees.*

The annexed plate contains the portraits of several Devotees, who were living in Bengal about twenty-five years ago, it is engraved from an original painting of the same size, brought from India by Jonathan Scott, Esq

*Fragment of an intended Latin Translation of  
the Gulistan—By the celebrated GOLIUS. Con-  
taining part of the Preface, copied from a  
Manuscript in the Bodleian Library at Oxford.*

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*In nomine Domini Misericordis, Misericordis.*

Laus et Gloria Deo Optimo Maximo cui *hominum* obedientia propinquum facit, et in acta cui Gratia Augmentum Gratiae est. Quicumque spiritus ingreditur *corpus*, prorogat vitam, cumque egreditur, recreat naturam. Proinde in quolibet spiritu beneficia duo sunt, pro quovis antea beneficio Gratia debetur. E manu et lingua cujusnam prodeat, quod pro debita illi Gratia offerri possit. Commonstrate l'Asserclae Davidis, animum gratum, quippe pauci hominum grati existunt. Homini equidem convenit, ut deliqui sui veniam ad portam Dei petat (excusationem efferat) etsi quod dignum sit dominio ejus quisquam conari nequeat. Pluvia misericordiae ejus computari nescia ad omnes pertingit et mensa ipsius bonorum abundans quoquo versu protenditur. Velum illius pudoris servis quod praetersum ob precatum improbum haud dilacerat. Neque demensum quotidiana vitae propter delictum iniquius praecidit. O' Liberalem, qui ex Thesauro Arcani Paganum et Infidelem sustentum

habes, amicos quomodo repulsis Tu, que Inimicos convertas. Cubiculano Vento Euro edicitur, ut lectum smaragdinum sternat, & nutrici nubi vernali præcipitur ut filias plantarum in cunis Telluris nutriat, utque Arboribus pro ornatu novi Anni Tunica induatur ex tollis vernis et juvenis ramorum in adventum Festi Veris, Pileus florum Capita imponatur. Succus Arundinis potentiæ ejus mel præstans exudit, et \* \* \* Dactyli aliturâ ejus palma procera fit. Nubes, Ventus, Luna, Sol, ut cælum in opera versantur, ut Tu panem consequaris, cum socordia \* \* \* comedes omnia tui gratia versantur et præscripta peragunt consentaneus aequitati mos est, ut Tu mandata obtemperes. Traditur nomina rerum, qui gloria inter illos principes excellit, misericordiarum mortalibus dator, hominum ocellus, qui temporis consummavit orbem, Muhammedis electi, quem Gratia Deus & Pace beæ. Deprecator, Acceptus, Propheta, Liberalis, \* \* \* Magnificus, Insignis benignus. Quid mali obtulerit populi muro, cui sit ut tu es Fulcimentum? Quid metuendum ab unda maris ei fuerit, que habeat noachum nauclerum? Pervenit et ille ad Gloriæ culmen a perfectione sua, dissipavit caliginem nitore suo.

Diffulsit præstantius omnium Virtutum ipsi & ipsius benedictio amicis, cum servorum peccatorum miser quidam manum respicientiæ indicem cum spe exorandi ad excelsam Dei portam sustulerat, Deus summus ad illum haud respexit. Iterum hunc moveat ille. Invocatus autem iterum se avertit. Denuo ipsum Deum luctu & planctu orat, Deus Opt. Max. et summus inquit: ô Angeli mei, exaudite preces servi mei, neque illi Dominus qui præter me est. Ideoque condonari illi & oratione ejus audiens quod petat electum dedi quia propter

frequentiam Precis & planctus servi mei pudorem concepi. Beniguitates spectata et elementias Domini, peccatum servas commisit, pudori ipsi commiseratur. Religiosi qui templo cabæ affixi degunt excellentiam sui cultus profitentur. Inique colimus te debito tuo cultu. Qui describere student formam pulchritudinis ejus dicunt: Nos cognoscimus Te, Deus, prout cognosci tui oportet. Si quisquam, quis ille aut qualis sit ex me quæstiverit, qui mente caret de eo qui signo careat quid responderit! Amantes occisi ab amato sunt neque reddi ob occisis Vox potest. Sapientorum quidam meditabundus caput in sinum demissum, \* \* \*

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*Sketch of an Essay on the Lyrick Poetry of the Persians---By W. OUSELEY, Esq. Continued from No. II. p. 159.*

V. The Poet's birth-place is often, not unworthily, the subject of lyrick verse; and few cities are more celebrated than that which I have mentioned in the last quotation—having given birth to Hafiz, Sadi, Oorfi, and many others most eminent among the poets of the East.

Hafiz, in a beautiful sonnet, which the learned Reviczky\* has

\* Specimen Poeseos Persicæ. Proem. xxii.

" Felix amœnô conspicuum situ

" Schîrazum! Exæ grandi decus plagæ;

" Dî te beatunt, dî te ab omni

" Exilio tucantur xvi, &c.

partly translated, hails the spot of his nativity, and celebrates its groves and streams,

خوشا شیراز و وضع بی مثالش

Sadi informs us, that "the soil of Shiraz was at all times remarkable for producing the most fragrant roses;\* which, consequently, induced the sweet-singing nightingales of spring to an early return."

خاک شیراز همیشه گل خوشبوی دهد  
لاجرم بلبل خوشکوی دگر بار آمد

One of this Poet's odes, consisting of ten distichs, and beginning

خوشا سبیده دمی باشد آنکه بینم باز

is intirely in praise of his native city.

The name of a place, rendered dear by any circumstances to the poet, is frequently found in his ghazzels. *Jami*, in many plaintive lines, appears to dwell with a tender and melancholy recollection on the banks of the Tigris. *Anvari*, in his *Divan*, thus addresses Bagdad :

\* Shiraz supplied a great part of Asia with the otto or perfume of roses. See Kampher, Herbert, Olearius, Hamilton's *East Indies*, &c. &c. There appears to be, in the original Persian, a play on the word *gal*, گل خوشبوی which if read *ghal* *labz*, will signify a cosmetic prepared of perfumed clay.

خوشا نوحی بغداد جای فضل و هنر

“Hail, Bagdad! thou seat of virtue and of science!”

VI. We now proceed to consider the subject of *love*, the Persian poet's favourite theme—a passion which, of all that agitate the human breast, seems to possess the most universal and irresistible power—its influence acknowledged in every climate—equally felt by the sovereign and the slave. “Perhaps,” says Sadi, “you think the tale of love a crime? it is the original error—old as Eve and Adam:”

حدیث عشق اگر گویي گناه است  
گناه اول ز حوا و آدم

In ages the most remote, an excessive indulgence of this passion is assigned as the cause of massacres and tumults; and if we may believe Horace,\* the destruction of imperial Troy, on account of Helen's memorable and fatal beauty, was not the first calamity produced by a similar cause. The gods of Greece and Rome descended from the sky to pay homage at the shrine of human charms. The angels, *Harout* and *Marout*, according to the Arabian traditions, forgot their heavenly origin among the lovely females of this earth; and, to complete the climax, we have the testimony of Moses in the most venerable and most ancient of records.

ו יראו בני האלהים את בנות האדם כי טבת הנה ו  
יקחו להם נשים מכל אשר בחרו

\* Ante Helenam—teterrima belli causa.

“ That the sons of God saw the daughters of men, that they  
 “ were fair; and they took them wives of all which they chose.”\*

That the poets of the East feel the power of love with a greater acuteness of sensibility than those of other nations, I shall not pretend to assert: they have, however, been-always remarkable for breathing into their erotic compositions a degree of warmth and a vivid glow unknown in our northern world. Among those who have described, in the sweetest strains of poetry, the various affections of the heart whilst influenced by its most tender passion, may be classed the writers of Persia—a nation ever soft and voluptuous, naturally inclined to poetry and love; who, rarely disputing with their Arabian neighbours the honours of more lofty or more solemn verse, arrogate almost exclusively to themselves the praises of pre-eminence in amatory composition.

VII. Of *beauty* (which, I fear, in an eastern clime, is the only parent that love acknowledges), the Persians are most enthusiastick admirers; and in that glowing and flowery style of writing so common to the poets of Asia, they celebrate it accordingly. They consider that man more insensible and inflexible than a statue, who could resist the influence of female charms, or withhold from beauty its due tribute of admiration. “ I know not,” (says Sadi, in the beginning of a beautiful sonnet), “ what powerful divinity sits enshrined on the  
 “ brow of a lovely woman, which even the infidel, who never  
 “ before worshipped, cannot behold without adoration.”

\* Genes. ch. vi, ver. 2.



ندایم ابروی جوانا چگونه مکرر اندیش  
که کریم سید زیدت در بهار آید

The Persian poets frequently declare that life is not of any value without love—and exclaim, like Mimnermus,

“ Τίς δὲ βίος, τί δὲ τέρπνον ἀτερ χρυσῆς Αἰφροδίτης ”

“ What would life be—what would be delightful without the  
“ golden Venus ! ”

“ Of what use,” says the Persian Sadi, “ is this remaining drop  
“ of life, if I may not pour it out in the service of her I love ? ”

بچه کار اند این بچه عمر  
گر بهسوف بر بهسام

Jami thanks Heaven, that while he walked in this earth, he  
always trod in the path of a real lover, and exclaims, in his Divan,

رحمی بده خدا تا آن سبک دل جوان را  
تا طامعی و صبری ای سر ناباورا

“ Oh Heaven! forgive the cruelty of that marble-hearted young fair  
“ one—or else bestow fortitude and patience to a helpless old man  
“ who loves.”

And he thinks that “ the heart which has been unaffected by the

“ gentle passion, is not a heart, but mere *clay and water*,” the original gross materials of our frame.

دل فارغ از درد عشق دل نیست  
دل بی درد دل جز آب و گل نیست

Alluding to those materials, the poet Sadi tells his mistress, that “ if she, like other creatures, has been composed of *clay and water*, “ it must be the earth of Paradise, moistened with the water of “ immortality.”

اگر تو آب و گل همچنانک سابر خلق  
گل بهشت مخیر بآب حیوانی

In their descriptions of beauty, the Persian poets indulge the most extravagant licence. This earth affords few objects sufficiently amiable or beautiful to be admitted in their similes. The blushing rose withers at the superior glow of a mistress's cheek—and the lofty cypress is confounded at the grace and majesty of her stature. The poet ascends into the clouds of fiction, and seeks among the aerial race of *Peries*\* some resemblance to his beloved; but, seldom contented in this intermediate state, he exalts himself among the stars, the moon, and the sun; and his aspiring imagination would soar, no doubt, even above these, seeking objects of comparison, could imagination conceive any more beautiful, more brilliant and sublime.

\* See a Dissertation on the *Peries*, in Persian Miscellanies, p. 135.

Sadi begins a sonnet with the following line :

خجلیست سرویستان بر قامت بلندش

“ The cypress of the grove is abashed at her lofty and graceful  
“ stature.” And Jami says,

بعرض تو ز ماه تمام چون گویم  
بیلعن نوز می لاله فام چون گویم

“ How can we speak of the full-moon in comparison of thy  
“ glowing cheek?

“ Or, how can tulip-coloured wine be compared to the rubies\*  
“ of thy lip?”

One of the odes of Khosroo begins with this couplet :

گرچه خوبان ز مه نزون باشند  
پیش آن ماه بین ازبون باشند

“ Although lovely fair ones are superior to the moon in beauty,  
“ yet they are nothing in comparison with my moon.”

Sadi, in one of his sonnets, thus exclaims on the appearance of  
his mistress :

انکه از جنت فردوس یکی می آید  
اختری میگزرد یا ملکی می آید

\* The reader will remark a play on the words لعل and لاله which cannot be translated.

“ Either some one of the inhabitants of Paradise passes by—or  
 “ it is a star, or else it must be an angel.”

In another sonnet, enraptured at the sight of his beloved, he asks,

منهست این یا ملک یا آدمی زاده  
 نوبی یا آفتاب عالم افروز

“ Is this the moon, or an angel, or one of the human race? it is  
 “ either thou, or the sun which illumines the world.”

Yet even this sun, which illumines the world, is eclipsed, if we  
 may believe Hafiz, “ by the charms of his mistress’s countenance.”

آفتاب از روی او بزد حجاب

VIII: I shall not, in these sketches, dwell on the multiplicity of  
 compound epithets, with which the reader of Persian poetry will  
 soon become familiarly acquainted. Among the metaphors, *لعل*  
*laal*, the ruby, is frequently used to express the lips; *نرگس* *nerges*,  
 the narcissus, the eyes; the eye-brows are generally compared to a  
 bow, *کمان* *abru* and the glances are arrows, *تیر غمزہ*. Thus the  
 inimitable Hafiz:

حدیث توبه درین بزمگد مگو واعظ  
 که ساقیان ز کمان ابرویت زنند بد تیر

“ Talk not, O preacher! of repentance, in this banqueting place ;

“ for the lovely cup-bearers will transfix thee with arrows from the  
 “ bows of their eye-brows :” Alluding to the natural contraction of  
 the brows, whenever anger or indignation excites a frown.

The poet *Saber*, ( صابر ) declares, that “ the smiles of his mis-  
 “ tress dart like lightning through the world—whilst her glances  
 “ fend forth arrows, though without a bow.”

خنده اش برق در جهان انداخت  
 نکشش تیر بی کمان انداخت

From the frequent allusions to the sun and moon, the soft-eyed fawn, the graceful cypress, the blushing rose, and other objects of comparison, the names of these objects have become metaphors, in common use, to express the poet's mistress. Jami calls his *سرو* “ my cypress ;” Sadi says, *نام آن ماه ندانم*, “ I know not the “ name of that moon.” And the moon is generally a *ماه دو هفته* or *روز* *چهارده* a moon of two weeks, or of fourteen days. The fair one is a rose, and the poet a querulous and enamoured nightingale; or, she is the bright taper, and he the moth which flutters round the flame to his own destruction: for, with all its delights, the Persian poets are aware, that love is attended with many inconveniences. Sadi, amplifying the familiar adage, that “ *there* “ *is not any rose without a thorn,*” is content to suffer, occasionally, from the caprices of a beloved mistress.

شرطست حیا کشیدن از بار  
 خبرست و حیا و کلبه و خار

“ It is one of the conditions of love to endure the tyranny of a  
 “ mistress—the pleasures of wine are followed by an head-ach—  
 “ the rose has its thorns ”

IX. A beautiful sonnet of Hafiz thus begins

روی سہا و مرا کو کہ دل از جان برگیر  
 بس سبج آتس پرواہ مکان کو درگیر

“ Shew me thy lovely face, and then desire me not to yield up  
 “ my heart ! as well place a candle before the moth, and bid him  
 “ avoid the flame.”

But he is ready to give up his life for the sake of his beloved,  
 nay, he exclaims in the concluding distich of another ode,

مکن ای صبا مشوس سر زلف دلبر ما  
 کہ ہزار جان حاطہ عدای بار موی

“ Dishevel not, O zephyr, the ringlets of my beloved. Hafiz  
 “ would give a thousand souls for the point of a single hair.

After this, the offer of Khofrû will be reckoned trifling, when he  
 says, “ Ah, lovely nymph ! whose eye-brows resemble bows—I am  
 “ the slave of those brows—I would give thee the empires of India  
 “ and of China for a single hair ”

ای ترک کہاں ابرو من مددہ ابروت  
 ملک ہند و حبش بدہم سکی موت

Sadi says, "It is life to expire in the presence of our beloved."

زندگانی چیست مردن پیش دوست

And in another place he says,

زنده شود آنکه پیش دوست بپزد  
مردن دلست آنکه هیچ دوست نکیرد

"He may be esteemed living who has died in presence of his mistress; he who does not love is dead at heart."

[To be continued.]

*Anecdotes from the Tohfet al Mujailis --- Translated by JONATHAN SCOTT, Esq.*

AN half-starved Arab was travelling the desert, when suddenly he reached a man who had spread his cloth by the road-side, and was eating with a good appetite. The Arab made the usual salute, and sat down by him: "Whence comest thou?" says the latter. "From thy village," replied the hungry Arab, hoping for an invitation to partake. "Didst thou see my house?" continued the glutton. "Yes," answered the Arab, "and a well-built and handsome one it is, whose stories touch the skies, and its courts

are elegant as the courts of Paradise " " Did you see my shepherd's dog? " " Certainly, and he so well guards thy herds and flocks, that the wolf dare not come near them " " Did you see my son Khalid? " " To be sure, he was at school, most cleverly reading the Koraun in an eloquent tone to his tutor " " How is the mother of Khalid? " " Charming, and there is not a more notable manager or better talker in all Arabia, either man or woman, or more celebrated for her charity and goodness " " Did you see my camel that fetches our water? " -Yes, and he is in great order and strength "

The man having heard all this welcome news of his wife, son, and property, was so pleased, that he began to eat with great relish, but did not ask the famished Arab to pick a bone. The mortified wretch, whose stomach now began to burn with the fire of hunger, was ashamed of his late flattery, and said to himself, it is necessary I should address this miserly glutton in another way. Just then a dog passed, and, allured by the scent of the meat, stopped and wagged his tail.

" Had thy poor dog been alive," said the hungry Arab, " he would have wagged his tail just in this manner " " Alas! " said the man, " is my dog dead? how did he die? " " From drinking the urine of thy camel," said the Arab. " Did my camel die also? " exclaimed the eater. " No," said the Arab, " but they killed him for the mourning repast of Khalid's mother " " Alas! " is the mother of Khalid dead? " " Yes," replied the Arab. " What illness occasioned her death? " " Why, she so beat



her head against the tomb of poor Khalid, that she died of the bruises." " Ah! is my son Khalid gone also?" " Unfortunately so," said the Arab; " for a violent earthquake having overthrown thy mansion, he was crushed to death in the ruins." When the surly glutton heard all this alarming intelligence, he desisted from eating, and, leaving all behind him, hastened homeward as fast as possible; while the hungry Arab sat down, and feasted on his victuals.

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A Syed had a quarrel, and in the course of dispute said to his antagonist, " How darest thou, fellow, to oppose and revile me, when thou art commanded in the sacred Koraun, after every prayer, to reverence and bless me? for it is written, ' Thou shalt say, O God I send blessings upon Mohammed and his descendants.' " " True," said the man, " but the words pious and virtuous follow in the sentence, and thou art neither."

*Critical Remarks on Isaiah, Ch. vii. v. 18—By*  
 GRANVILLE PENN, Esq.

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וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל יִהְיֶה לְזִבּוּב אֲשֶׁר בְּקֶנֶה יַאֲרִי  
 מִצְרַיִם וּלְרִבּוֹרָה אֲשֶׁר בְּאֶרֶץ אַשּׁוּר׃

ENGLISH VERSION.

“ *And it shall come to pass IN THAT DAY, that the Lord SHALL*  
*hiss for the fly that is in the uttermost part of the rivers of Egypt,*  
*AND for the bee that is in the land of Assyria”*

The precise import of this verse appears to have eluded the vigilance of all the different expositors of Isaiah, at least of all those whom I have been able to consult. Not only our English translators, together with Vitringa, Le Clerc, Patrick, the annotators of the *Critical Sacra*, and the interpreters consulted by Pole, have overlooked a material circumstance in this passage, but the polished and laboured version of Bishop Lowth, also, has failed to restore to it its genuine and rhetorical effect nor will this assertion, though strong, be esteemed presumptuous, by those who will candidly take the pains to reflect, that it is impossible for the utmost power of human industry

and circumspection to gather in the harvest of sacred criticism so completely, as that here and there an ear should not remain behind for the gleaner who comes after ; and it is with these, and no loftier, pretensions, that the following criticism is offered to the reader.

The verse, that we are proceeding to examine, contains the first annunciation of the calamities which were shortly to be inflicted upon the Hebrew nation, specifically by the power of *Assyria*.

The period of the world at which this annunciation was made, was the most generally important to mankind of any in the history of ancient time: it was that remarkable period, in which we find the twilight of historical truth beginning to dawn all at once upon the heathen traditions of Asia, of Egypt, of Italy, and of Greece.\* The different nations of the earth had been advancing gradually, from the infancy of the renovated race of man, towards a period determined in the plans of Omnipotence. Their actions had been hitherto confined to the scenes of their respective vicinities ; and no actors, not even the early sovereigns of Egypt, one alone excepted, had yet appeared upon a theatre, so elevated and vast, as to draw to one point the attention of the dissociated tribes of mankind, or to excite and communicate a common interest in any considerable portion of the human race. But, at this most critical period, those causes were beginning to act, which were to operate by degrees a radical change in the political circumstances of a great proportion of the world, and which were ultimately to call forth to the view of history, and, as it were, to

\* About the middle of the eighth century, before Christ.

connect in a chain, that prominent part of mankind, who are distributed from the shores of the Atlantic to the Ganges.

The princes of נִינְוָה or NINYA—called also *Nivoz*, NINUS, by the Greeks, and by us *Niniveb*—having recently extended their dominions by the most rapid conquests on every side; and, after traversing the Tigris, which had bounded their kingdom of ASHUR or *Affyria* on the west, having overrun the several divisions of the great nation of ARAM or *Syria*—displayed themselves to the Asiatic world in all those formidable proportions of strength and greatness, which shewed them qualified for being made the instruments of the changes pre-ordained in the general scheme of Providence; during the term necessary for effectuating which, they were to retain their proud, but transient, pre-eminence.

The actions of that new and portentous power, hitherto conducted at a distance from Judea, but now on the eve of being directed, in the progress of its career, against that country also, are first announced to Ahaz, king of Judah, in the passage under examination. It is an ordinary method of divine prophecy, in foretelling future events, to refer to some past occurrence; either in assurance of the eventual accomplishment of the prophecy, or in illustration of the character of the events predicted. On the present occasion, the prophet Isaiah refers the king to the history of his own country, and shews him, in the disasters that overwhelmed it at the turbulent period when the original monarchy became divided, the *prototype* of those evils which should shortly take place. He assures him, that the calamities impending were widely different

from the partial, short, and comparatively trivial distresses that the nation had from time to time sustained; for, that they would surpass them all, and bear comparison with none, excepting only those inflicted upon their fore-fathers, by SISAC king of Egypt, at the time when the ten revolting tribes withdrew their allegiance from the house of David:—And, that AS GOD at that time DID call in the EGYPTIAN power to accomplish the purposes of his anger, so, on the present occasion, he WILL summon to his service the power of ASSYRIA.

Such is the plain design, such the legitimate import, of this awful and concise declaration made by the prophet Isaiah; but, as I have already ventured to affirm, neither our translation, nor the version of Bishop Lowth, have given to it its full effect.

It is thus rendered by Lowth:

“ But JEHOVAH shall bring upon thee,  
And upon thy people, and upon thy father's house,  
Days, such as have not come,  
From the day that Ephraim departed from Judah.  
*And it shall come to pass in that day;*  
JEHOVAH SHALL *hiss* the fly,  
*That is in the utmost part of the river of Egypt;*  
AND the bee, *that is in the land of Assyria:*  
And they shall come, and they shall light all of them,  
On the desolate vallies, and on the craggy rocks,  
And on the thickets, and on all the caverns.”

However rigidly this interpretation may agree with the letter of the Hebrew text, it nevertheless very materially impairs the brilliancy, and confounds the distinctness, of the prophet's sentence, which consists properly of two parts—the first, retrospective and historical, the second, prospective and prophetic. The object of the *prophecy* is the ASSYRIAN power, then about to burst upon Judea, which event is illustrated by an *historical retrospect* to, and *comparison* with, the EGYPTIAN power, that had been actually discharged upon that country above 200 years before. There is no intention here of *predicting* concerning Egypt, as the critical reader must presently be convinced, nor any design of introducing Egypt, otherwise than as the exemplar of Assyria—the pattern of the *future* being drawn from the memory of the *past*. The common reading, which makes *the whole* prophetic, is therefore calculated to mislead the mind very essentially, and commentators, in attempting to explain that reading, have been implicated in all the difficulties that cannot fail to result from a corruption, which projects into the future prospect events long since elapsed. Thus, this assumed prediction concerning Egypt is applied, by some, to Pharaoh Necho, or Necos; upon the ground, that he was the only Egyptian prince who had entered Judea with an army, after the delivery of the prophecy. But yet, that expedition of the Egyptian, who had endeavoured, by every method, to avoid the necessity of violating the Hebrew territory,—whose enterprize was directed solely against Babylon,—whose only act of mastery over Judea, after he had appointed a successor to the unfortunate Josiah, was, the imposing an annual tribute during his very short occupation of the country,—and who, in less than four years, was driven back with disaster into Egypt,—shews itself

unable to admit a parallel with the invasion of the Assyrian. Accordingly, others have endeavoured to explain it by supposing, that the Assyrian conquerors, among their other successes, had also reduced Egypt; and that, in consequence, an Egyptian auxiliary force was employed by the Assyrian invader, conjointly with his own armies, in ravaging Judea. And Usher even goes so far as to assign a period for this *inferred* coalition, although history positively refuses its countenance for substantiating the *fact*.

But, if we examine the original with close attention, we shall without difficulty discover, that the cause of this confusion, in which the opposite characters of *past* and *future* are so completely blended together as to have entirely lost the relation of comparison, consists in a very ancient conversion of a כ into a ב. And I cannot avoid expressing here some little surprise, that when bishop Lowth, after canvassing the pretensions of the *three words* את מלך אשור (*the king of Assyria*) pronounced them to be a gloss, and rejected them from his version, he should not, at the same time, have discerned the disturbance given to the text in the next word but one, by a confusion of *two letters* so easy to an Hebrew scribe, that of a כ and a ב; and of which we have, in fact, an example two verses forward, where כתער is written in two MSS. כתער.—“כתער, *in novacula*, כתער *quasi aut sicut novacula*, Cod. Kennic, 93, et meus 596, uterque primâ manu.” \*

This passage will indeed be found, upon inspection, to afford a

\* De Rossi, *Var. Lect. Vet. Test.* II. vii. 20.

most apposite and striking illustration of Dr. Kennicott's remark, concerning the errors which have crept into the Hebrew text from the natural fallibility of transcribers, aided by the peculiar resemblance between many of the Hebrew characters. "*Quæ de ipsis prophetarum autographis dicta sunt, eadem de exemplaribus inde exscriptis non pariter sunt dicenda: multo etiam minus, ubi jam codices isti fuissent exscripti multoties, et ætate ab autographis longius distarent exemplaria.*—*Ipsæ etiam Hebraicarum literarum formæ erroribus facile admittunt. Et QUOT QUANTIQUE ERRORES ibi sunt expectandi, ubi sex vel septem literæ sex vel septem aliis literis sunt QUAM SIMILIMÆ?*" \* And in another place:—"concludo tandem, *similitudinem literarum Hebraicarum MULTOS CREASSE ERRORES.*" †

And to the same purpose the very learned De Rossi. "*Erant ne infallibiles Judæorum scribæ et amanuenses, aut quod auctoribus adstiterat supremum Numen immensæ ne descriptorum hominem cohorti ad-fuit, ne in describendo errarent?*—*Scribarum sane incuria multa menda peperit. Litteras illi MAXIME AFFINES CONFUNDUNT.*" ‡

It is from these causes that the words כיום ההוא—"As in that day—namely, "the day when Ephraim departed from Judah,"—have been changed to כיום ההוא, simply, in that day, which is then made to refer to—"days that have not come." By which sin-

\* *Dissertatio Generalis*, Sect. 5, p. 3, 4.

† *Ib.* Sect. 177, p. 126.

‡ *Var. Lect. Vet. Test.* Proleg. pars. I. § 14. *Variarum lect. ac mendarum origo.*



gle alteration the mind has been propelled from its object—the past has been transferred to the future—the whole design has been frustrated—and the comparative force and effect upon the sense entirely extinguished. But the learned reader, if he will now review the passage with candour and attention, cannot fail to discern from internal evidence, that a comparison is unquestionably intended (and which the grammatical order, and peculiar idiom of the Hebrew, fully establishes) between the manner in which Jehovah **כיום** summon the Egyptian *at one time*, and the manner in which he **כיום** summon the Assyrian *at another*. The word **כיום** is the proper manner of expressing, “*As in the day*,”—so it occurs in this very prophet, c. ix. 3.; so also in Pf. xcv. 8. Ezek. xxx. 9. Hof. ii. 3. The **ו** prefixed to **דכורה** in this passage, is properly that which is called, by grammarians, the *van comparationis* five *similitudinis*, and which is equivalent to **כן**. Examples of this construction may be seen in Num. i. 19. Eccl. v. 6. Ezek. xxxiii. 12. Amos ix. 7. and also in Prov. x. 23. where the members of the comparison are denoted by **כ** and **ו**, as at verse 25, by **כ** and **כן**. So likewise in Isaiah liii. 7. **כרחל לפני גוזיה נאלמה ולא יפתח פי**, *As a sheep before her shearers is dumb, so opened he not his mouth*. And the LXX. **ὡς ἀμνὸς ἐναντὶ τῶν κτηνῶν ἀφῶνος, ὅτι τὸ σῶμα αὐτοῦ ἀνοίγει το σῶμα**. Other instances may be consulted in Noldius’s *Lex. Particul. Hebr.* p. 303.

The whole of this passage, therefore, when rendered according to its original expression—according to the internal evidence of the construction, and to the indispensable necessities of the sense—will, I conceive, yield the following interpretation :

“ Jehovah WILL BRING upon thee, and upon thy people, and upon thy father’s house, days such as have not come since THE DAY when Ephraim departed from Judah :

“ *And it shall come to pass, AS IN THAT DAY, Jehovah DID hift for the fly that was at THE END OF THE RIVERS OF EGYPT, so (now) for the bee that is in THE LAND OF ASSYRIA.*”

“ And they shall all come, and shall light in the desolate valleys, and in the clefts of the rocks, and upon all the thickets, and upon all the pastures.”

This prediction, concerning the irruption of the ASSYRIANS, respects, not the final subversion of the Jewish polity by the BABYLONISH power; for that was an event essentially different from the example afforded; but, the previous calamity brought upon the whole country of Judea, by Sennacherib, king of NINYA; and which, both in extent and duration, bore a striking resemblance to that other formerly occasioned by the king of Egypt. The consequences that followed the invasion and conquest of Judea, by SISAC, are summarily recorded in 1 Kings, xiv. 25, 26; and 2 Chron. xii. 2,-9; and I am not aware that allusion is made to this memorable event in any other part of scripture, except in the passage which we have here restored, and which, therefore, becomes of the greater importance.

With that event, the invasion and devastation of Judea by the power of NINYA, or ASHUR, then held by Sennacherib, bears

a remarkable correspondence ; \* and it is this invasion that Isaiah, who lived to witness the fulfilment of his prophecy, predicts in this place, as Grotius justly observes ; and not the ultimate destruction of the Jewish state by the Babylonians, as Clarius, and even Lowth himself, would suppose. The power that was to be employed for the *final extinction* of the monarchy of Judah, was not properly that of Assyria, but a different power ; namely, the dynasty of BABYLON ; which was in the interval to bring to conclusion that of NINVA, together with the kingdom of ASHUR or Assyria. This last power, after retaining its greatness for a few generations, was actually extinguished at Niniveh by the united arms of the Babylonians and Medes, before the captivity of Judah. The Assyrian monarchy, so subverted, became almost entirely divided between the two conquerors ; the former of which, retaining the Assyrian dependencies in the west, erected that authority, whose form and proportions, magnified and distorted through the misty medium of the Greek and Latin writers, are most erroneously adumbrated in our popular compilations of ancient Asiatic history, as a *second Assyrian empire* ; but which was, in fact, no other than the aggrandisement of the dynasty of BABYLON, upon the western ruins of that of NINVA ; a part of history that continues to be essentially perplexed, although the general outlines of it appear to be recoverable, without much difficulty, by an unprejudiced and distinct examination of the pretensions of heathen history, and a fair and diligent collation of that history with the contemporary annals of the Hebrews.

\* 2 Kings, xviii, xix. 2 Chron. xxxii. 1, -22. Isaiah, xxxvi, xxxvii., and Josephus. *Ant. Jud.* L. x, c. 1, 2.

It now appears, from all that has been considered, 1st, That in the prophecy of Isaiah under our examination, the prophet connects his *prediction* with an *historical fact*, between which he institutes a comparison 2dly, That the *prophetic* object is the *Assyrian* power, properly so called, or the dynasty of NINVA, and that the *historical* object is the *Egyptian* power, which had subdued and plundered Judea, in the reign of Rehoboam. 3dly, That therefore SISAC, (whom, according to Josephus, Herodotus calls *Sesosis*,) and not נַחֲמָן, was the object described to the king of Judah, as זָכוּב אֲשֶׁר בִּקְצֵה יַרְדֵּי מִצְרַיִם *the fly that was at THE END of the rivers of Egypt* and 4thly, That the confusion of these distinct counterparts, and the loss of the comparison between them, has been entirely caused by the conversion of a ז into a כ, at some very ancient period of the Hebrew text

The passage, restored according to the rule of this criticism, will therefore present the following *elliptical* form :

וְהָיָה כִּי־יִהְיֶה שָׂרָק יְהוֹה לְזָכוּב אֲשֶׁר בִּקְצֵה יַרְדֵּי  
מִצְרַיִם וּלְדַבּוּרָה אֲשֶׁר בְּאַרְצֵי אַשּׁוּר.

“ And it shall come to pass, AS IN THAT DAY, Jehovah DID  
hiss for the fly that was at THE END of the rivers of Egypt, so for  
the bee that is in the land of ASSYRIA.”

The distribution of the figures זָכוּב and דַּבּוּרָה (which our version renders THE FLY and THE BEE) to the kings of Egypt and Assyria, may furnish us with matter for some supplemental remarks

on another occasion. At present, I shall content myself, in closing these observations, by adducing a coincidence of learned opinions, which are in the highest degree important towards establishing a synchronical arrangement of the principal events of sacred and profane history.

I. The first opinion which I shall adduce is that of Sir William Jones, whose comprehensive view of universal history has fixed him in the conviction, that SISAC, King of Egypt, of whom we have been discoursing, and SACYA, who diffused the influence of his religion from Egypt into India about a thousand years before Christ, are ONE AND THE SAME INDIVIDUAL. "I hope" (says this great man) "to satisfy the public, as I have perfectly satisfied myself, that the practice of observing the stars began with the rudiments of civil society, in the country of those whom we call CHALDEANS; from which it was propagated into Egypt, India, Greece, Italy, and Scandinavia, before the reign of SISAC or SACYA, who by conquest spread a new religion and philosophy from the Nile to the Ganges, ABOUT A THOUSAND YEARS BEFORE CHRIST."\* That, "since the age of SISAC perfectly agrees with that of SACYA, we may form a plausible conjecture that they were THE SAME PERSON, who travelled eastward from ETHIOPIA;"† "and either in person, or by a colony from Egypt, imported into India the mild heresy of the ancient Bauddhas.‡"

\* Jones's Works, Vol. I. p. 348. *Antiquity of the Indian Zodiac.*

† Ib. p. 42. *Fourth An. Disc. on the Arabs.*

‡ Ib. p. 327. *Suppl. to Essay on Indian Chronology.*

The words, קֶצֶה יְאֹרֵי מִצְרַיִם “THE END of the rivers of Egypt,” have a most appropriate sense in the passage of Isaiah above examined. It has been observed, that this expression is equally applicable to either extremity of the Nile; both where it enters Egypt, and where it discharges itself into the sea. In the passage before us, it describes, very emphatically, the ETHIOPIAN extremity; from whence proceeded forth the great conqueror, who, having united under one crown the kingdoms of Ethiopia and Egypt, and having extended his conquests into Asia, appears to have spread the influence of his religion into Hindustan.

II. The second opinion which I shall adduce, is that held in common by many learned men, that SISAC is no other than the SESOSTRIS so variously and confusedly represented by the *later* writers of Greece.

Josephus has asserted, that Herodotus has fallen into an error with regard to this Prince.\* “*Herodotus*,” says he, “*has been mistaken in attributing to Sesostris the actions of Sifac.*” Τὸν τῶν Αἰγυπτίων βασιλεῖα Σισακὸν περὶ ἡ πλανήθεις Ἡρόδοτος τὰς πράξεις αὐτοῦ Σισωστρί προσάπτει. And again, “*Herodotus, the Halicarnessean, commemorates THIS expedition (of Sifac), mistaking ONLY the name of the king; and also how, invading many different nations, he subdued Syria-Palestine, making himself master of the inhabitants without resistance. It is evident, that he here intends to relate the subjugation of our*

\* *Antiq. Jud. l. viii. c. 10. Sect 2, 3.*

nation by the Egyptian Μιμνηται δὲ ΤΑΥΤΗΣ τῆς στρατίας καὶ ὁ Ἀλικαρνεύσεως Ἡροδοτός, περιμαίεν το τε βασιλεὺς πλανηθεὶς ὀνομα, καὶ ὅτι ἄλλος τε πολλοὺς ἐπῆλθεν ἐθνεσι καὶ τὴν Παλαισινὴν Συρίαν ἐδουλοῦσθαι, λαβὼν ἀμαχῆν τῆς ἀνδρα-γῆς τῆς ἐν αὐτῇ Φανεροὶ ὅτι το ἡμετέροι ἐθὺς βελεται ὄτλαν κεχειρωμένοι ὑπο-ε Αἰγυπ-λίῃ

Upon the authority of these passages in Josephus, Sir John Marsham affirmed, that SISAC and SESOSTRIS were THE SAME PERSON, and that they were recognized to be so in these very sentences by the Jewish historian himself \* His argument was learnedly and vigorously disputed by Perizonius, who contended, that Josephus does not affirm their identity, but only corrects an error in Herodotus, who had attributed to one prince, called Sesostris, the actions properly belonging to another, called Sisac † But, although the first sentence may bear that interpretation, yet the second appears altogether to reject it, for it expressly acknowledges, that *the whole* of Herodotus's error consisted in a mistake of name—*περι MONON πλανηθεὶς ὀνομα* ‡ Accordingly, the arguments of Perizonius called forth a reply as vigorous as his own answer to Marsham, in which the learned replicant ably maintains his position, that SESOSTRIS is no other than SISAC—" *revera SESOSTRIS non alius est à SCHISAKO* "§ fortifying himself, both by arguments of his own, and by the corroborative

\* Canon Chron Sec i p 22 Sec xiv p 376, 8vo

† *Origini Ægyptiarum* c viii

‡ ' De re convent Josepho cum Herodoto, de nomine levissima est criminatio Marsham p 377 Sec xiv

§ Jamelon, *Spicilegia Antiq. Ægypti* c xli

opinions of some of the most learned authorities. " Tomiellum, Scaligerum, Carpentarium, Bochartum, Stillingfleetum, omnes in ea sententia fuisse, quod Josepho SESOSTRIS sit SESACUS Roboami Æqualis."

But, without looking to this particular ground of controversy, we are able to perceive, from quite another view of the question, the exact identity of the two nominal personages, SESOSTRIS and SISAC, and of their great achievements; and also, their perfect agreement, in point of time and place, with the SACYA of Indian history. This point of view, (indicated by M. de la Nauze,\*) calls our attention to the successions of Egyptian kings, communicated by Herodotus upon the faith of Egyptian authority in his own time; in considering which we must be careful, not to let ourselves be misled by the fallacious comments of the Greeks themselves, upon the order or periods of those successions. Some writers, fascinated by the luxuriance of fabulous tradition, or jealous of the latitude furnished by fable for the erection of systems, are apt to exalt the authority of the current accounts of Sesostris, recorded by the later writers of antiquity, and especially by Diodorus the Sicilian. But Herodotus, who was above 400 years more ancient than Diodorus; and who obtained his knowledge of Egyptian matters in Egypt long before the influence of those revolutions which transferred the sovereignty of Egypt, first from the Persians to the Greeks, and afterwards from the Greeks to the Romans, (under whom it was when Diodorus composed his history) gives us a partial catalogue of ELEVEN Egyptian sovereigns, in un-

\* *Mém. des Inscriptions*, T. xxix



interrupted succession, on which we are enabled to reason with far more satisfaction to the mind. The historian in this catalogue places Sesostris the *tenth prince*, in unbroken order, before Sethon, in whose reign he informs us SENNACHERIB invaded Palestine, and threatened the frontiers of Egypt.\* Here we obtain a most important synchronical point; from which we are able to conduct a very steady comparison, between the SISAC of the Hebrew history, and the SESOSTRIS of the Grecian. For, the period of the invasion of Syria by Sennacherib being known; and eleven generations, inclusive, being given from Sesostris to that period; we can perceive, at the first sight, an *high probability* that the age of SISAC and SESOSTRIS *may* be found to fall together; and that their reigns in Egypt, and their conquests in Asia, *may* prove to be identically the same events. “*Le premier des dix rois (says M. de la Nauze) est SESOSTRIS; le troisième est Protée, contemporain d’Hélène et de Paris; le dixième est Sabacon, dont les tems sont connus: il régnoit sept cents cinquante ans avant J. C. d’où s’ensuivroit le règne de SESOSTRIS vers l’an 1000.—De la Chronologie des dix rois résulte l’identité de SESOSTRIS et de SISAC,*” &c.†

We exercise no violence in giving this exposition of the chronological canon of Egyptian kings from Sesostris to Sethon; and, indeed, the statement of Herodotus is so simple and minute, that it would be impossible to misrepresent it in any part without detection. He first tells us, that from Menes to Moëris, the imme-

\* L. ii. c. 141.

† *Mem. des Inscript.* T. xxix. p. 70, 71.

diate predecessor of Sesostris, there were *three hundred and THIRTY kings* \* He next relates the succession of ELEVEN kings, from Sesostris to Sethon, the contemporary of Sennacherib † And then, resuming the numbers, he states the total sum of Egyptian kings, from Menes to Sethon, to have been, *three hundred and FORTY-ONE* ‡ The manner in which M. Larcher would separate Sethon from Anyfis, his immediate predecessor, foisting in between them three hundred years, § exhibits an instance of the most rash and unwarrantable licentiousness of criticism He first imagines an *hiatus* to exist in the history, and he then fixes the place of that hiatus between Anyfis and Sethon, making the text to contradict the historian in a statement, in which he had been particularly clear and minute That learned commentator and translator has, indeed, been seduced into this hypothesis (to solve an imagined difficulty) by two confluent glosses which have manifestly lapsed into the text of Herodotus in this place After mentioning the island in which Anyfis was concealed for fifty years, the present text reads Ταύτην τὴν νῆσον οὐδὲς πρότερον εὐτυχῶς Ἀμυρταίου εἰςεργεῖται, ἀλλὰ ἕτερά ἐτι τέλει ἡ τετρακκοσία καὶ οἷος τε χῶμας αὐτὴν ἀνευρεῖν οἱ πρότεροι γειγμῆσι βασιλεῖσι Ἀμυρταίου || “ *This island no one was able to discover before Amyrtæus, BUT the predecessors of Amyrtæus, during more than five hundred years, were not able to discover it* ”—“ Hanc insulam nemo ante Amyrtæum invenire potuit, SED septingentis et amplius annis

\* L ii c 100

† Ib c 102—141

‡ Ib c 142

§ *Histoire d'Herodote*, T ii p 116, and note

|| L ii c 140

superiores Amyrtæo reges nequierunt eam invenire.\* How is it possible not to perceive, that these sentences, considered *literally*, labour under some defect? that the second is only a repetition of the idle tradition contained in the first; and that the word, *ἀλλὰ*—*but*—*sed*—is totally alien from the sense? Whereas, if we carry back those lines to the margin from whence they have rambled, and so enable the sentences which they have disjoined to recover their ancient connection, we shall perceive, that the excised passage will have stood originally thus, as marginal scholia: (Σχολ.) Ταυτην της νησου κδεις προτεριν εδυναθη Αμυρταιω εξευρειν. Αλλ. Ἐτεα επι πλεω η πεντηκωσια ηκ οιοι τε ησαν αυτην ανευρειν οι προτεροι γενομενοι βασιλης Αμυρταιω. (SCHOLIUM).—“*This island no one was able to discover before Amyrtæus.*” ANOTHER. *The predecessors of Amyrtæus were not able to discover it during more than five hundred years.*” Thus the word *ἀλλὰ*, while it plainly shews itself to be out of place as a conjunction, betrays, at the same time, its real character, and discovers itself to be no other than a disguised trespasser from the margin, where its original form was *ἀλλ.* the very common abbreviation for *ἄλλως*, or *ἄλλον*, (sc. *σχολιον*) where different scholia follow each other upon the same subject. Perizonius had already, in a general manner, declared his conviction of the depravity of this passage. “*Videtur—potius totum comma delendum, quod fastigiosæ est tautologiæ. Verba sunt, ταυτη την νησον, &c. Quid diversi hic in posteriore commate dicitur? quid, quod in priore jam dictum non fuit, nisi unum illud, quod falsum est, de numero annorum? Quapropter ego quidem, si meo ius arbitrio permitte-*

\* Wesseling.

retur, totum hoc comma ineptæ tautologiæ, tanquam *ex GLOSSE-MATE imperiti hominis ortum*, penitus expungerem.”\* Had he carried on his just suspicions to this full detection, I think he could hardly have failed of securing the assent of Wesseling; certainly he would have checked the indirect and hasty censure of Gronovius: neither of which commentators have in the least weakened his remark.

If we now compare this line of Egyptian succession from SESOSTRIS to the age of SENNACHERIB, as it is imparted by Herodotus, with the lines of succession in the princes of Judah and Samaria, between the invasions of SISAC and of SENNACHERIB, we shall be fully sensible how entirely devoid of found foundation that hypothesis is, that supposes the age of Sesostris to be more ancient than that of Sefac, or indeed to be any other: for we shall find, that the number of the Hebrew princes, within the same interval of time, exceeds rather than falls short of that of the Egyptian.

EGYPT.	ASSYRIA.	JUDAH.	SAMARIA.
1. SESOSTRIS, } or SESAC. }		1. SOLOMON.	
2. Phero.		2. REHOBOAM.	2. JEROBOAM.
3. PROTEUS. .		3. Abijam.	
		4. Afa.	3. Nadab.
			4. Baasha.
			5. Elah.
4. Rhampsinites.			6. Zimri.

Princes of  
NINVA, or NINUS.

\* *Origines Egypt.* c. xi

EGYPT.	ASSYRIA.	JUDAH.	SAMARIA.
5. Cheops.		5. Jehoshaphat.	7. Omri.
			8. Ahab.
			9. Ahaziah.
6. Chephren.	Princes of NINYA, or NINUS.	6. Jehoram.	
		7. Ahaziah.	10. Jehoram.
			11. Jehu.
7. Mucrinus.		8. Athaliah.	
		9. Jehoash:	12. Jehoahaz.
8. Afuchis.			13. Jehoash.
		10. Amaziah.	14. Jeroboam II.
		11. Uzziah, or } Azariah. }	15. Zechariah.
9. Anufis.			16. Shallum.
	Pul.		17. Menahem.
10. Sabaco.			18. Pekahiah.
	Tiglath-Pil-Eser.	12. Jotham.	19. Pekah.
Anufis restored.		13. Ahaz.	
	Shalman-Eser.		20. Hofea.
11. SETHON.	SENNACHERIB.	14. HEZEKIAH.	

Nor is this relative inequality of numbers any thing different from what we meet with in the ordinary course of history; thus, for example, between the periods of the Norman Conquest and of the accession of Henry the Fifth of England, (*i. e.* A. D. 1066, and 1413) the successions in England were 13; in France, 15; in Castille, 17; in the Western Empire, 22; and in the Eastern, 26.

From this summary representation we may therefore plainly

discern, that, “ *about the thousandth year before our era,*” which is the period assigned by Sir William Jones for the reign of SACYA in Egypt, (at which time we know that SISAC was in occupation of the throne of that country,) is likewise assignable, with solid support of reason, as the period of the reign of SESOSTRIS; who was the TENTH predecessor, of that Egyptian king, whose borders were menaced by the forces of SENNACHERIB.

III. The third and last opinion that I have to adduce, and which forms a link of union between the two former, is that of Mr. Maurice; in which he affirms SESOSTRIS and SACYA to be *one and the same individual*. “The reign of SESOSTRIS,” (says this elaborate writer) “known in India as a conqueror by the name of SACYA—forms a memorable epoch of magnificence and glory in the Egyptian history.”\* This great personage Mr. Maurice places “*about the THOUSANDTH year before Christ* ;”† which, as we have seen, is also the time assigned by Sir William Jones to Sifac or Sacya; and likewise that which, as we learn from scripture, was the period of Sifac’s reign in Egypt.

I am, however, under the necessity of noticing in this place (what I must consider to be) an inadvertency, on the part of the respectable and valuable writer whose opinion I have last adduced; an inadvertency, perhaps, inevitable in a work of so much intricacy, novelty, and labour, as his *History of Hindustan*. As it goes materially

\* *Hist. of Hindustan*, Vol. II. p. 212.

† *Ib.* p. 214.

A more full examination of this important subject cannot be permitted in the present discussion; it will therefore find its place in a future disquisition, when it is proposed to urge another synchro-nical point, common to Hebrew and Egyptian history; and to defend the following opinion, as being that which, amidst various conflicting hypotheses, appears, to my best observation, to approach the nearest to the *matter of fact*, which they all professedly pursue:

That, the celebrated tradition preserved by Josephus\* from Manetho, respecting what are vulgarly called *the Shepherd Kings*, though disordered by some anachronisms, contains THE COMPLEMENT of the EGYPTIAN HISTORY of the EXODE, which the sacred historian had left INCOMPLETE—Moses only bringing it down to the escape of the Hebrew people, and the destruction of the Egyptian armies, and there abruptly leaving it to pursue the history of his own nation; while this tradition continues it, from that “*Visitacion upon the Egyptian sovereign*,”† to the conquest of the country by an Arabian invasion, which presently ensued:

That, the TIMÆUS of this tradition, is, in fact, no other than the PHARAO, or KING, whose army was engulfed in the Red Sea, and in whose person terminated THE FIRST EGYPTIAN MONAR-

\* *Contra Apion*, L 1

† ΕΤΙ ΤΟΥΤΟ Ο ΣΙΔΩ ΕΠΙΤΥΧΟΥΣΙ—OR rather, ΕΤΙ ΤΟΥΤΟ, in the *accusative*, as the verb seems to require so, ΕΜΦΥΣΗ-Ν ΕΝΙ ΟΙ *Ezech* xxi 31 and ΕΜΦΥΣΗΝ ΕΦ’ ΕΜΑΣ. *Ib* xxii 21.—the king himself being the *object* of this adverse spirit in the Almighty

CHY;—an event of so prodigious a nature, that it should seem morally impossible for *every* vestige of it to be effaced from tradition; and accordingly, we find the memory of it preserved in one of the most ancient and authentic Egyptian traditions that has descended to us, and which bears a most surprising internal evidence of a direct relation to Egypt; commemorating the entire “ABSORPTION” of those *armies*; or, in words more peculiarly appropriate to Egypt, of “THE WHOLE MILITARY ORDER.”—TO MAXIMON HAN.

That the distracted and totally defenceless state of Egypt, at this dreadful crisis, was the true cause why the Arabian invaders were able to acquire possession of the country, *αμαχητι*, “*without resistance.*”

That the first Arabian prince, whom this tradition denominates SALATIS, or SILITIS (as it is written by Syncellus), was, in fact, the שלִיט SALIT, or שלטון SULTAAN, of this new government; a title of authority, common to both the sister dialects of the Hebrew and the Arabic.\*

Lastly, that the cruelty and depressive system of tyranny of *this*

\* This title is the same that the Hebrew history gives to Joseph, when, by an extraordinary delegation of power on the part of the Egyptian sovereign to enable him to act with an energy suited to the emergency, he administered the public affairs of Egypt “*And Joseph was the governor, שלִיט SALIT, over the land.*” “*penes quem summum imperium est.* Chald. שלטן, *Sultan*. LXX. ἡγεμὼν καὶ ἀρχὼν τῆς γῆς.” Rosenmüller, *Schöl.* in Gen. xlii. 6.



to disturb the present chronological argument, supported as it is by what I cannot but esteem one of the most valuable of the synchronisms established by Sir William Jones, I am under the necessity of pointing it out; and I have no doubt, that the excellent author will zealously obviate any difficulty, which it might oppose to an orderly approximation of the principal epochas of sacred and prophane history.

“The reign of SESOSTRIS,” (says Mr. Maurice) “known in India by the name of SACYA, and supposed, with *much violation of just chronology, to be the SESAC of scripture,*” &c.\* Now, as Mr. Maurice professes, in the preface to his second volume, that “Sir William Jones has afforded him *the clue* which has directed his path”—and that “he has, in *no instance*, deviated from his honoured guide:” As Sir W. Jones affirms expressly, that “the age of SISAC *perfectly agrees with that of SACYA*,” yet Mr. Maurice’s present text asserts, that Sifac cannot be made the same as Sesostris or Saeya, without “*much violation of just chronology*,” it is manifest that there is some sublatent error in this passage. And this is placed beyond all doubt, by the period which Mr. Maurice assigns to his Sesostris or Saeya, being *precisely the same* as that which Sir W. Jones assigns to his Sifac or Saeya, and which the scriptural annals appropriate to their Sifac, Sefac, or Shifhac; namely, “*about the thousandth year before Christ.*” In assigning which period for the age of SACYA, Sir W. Jones subjoins this most wise remark, in which he will be cordially joined by all those who have *really*

\* Ib. p. 212.

*examined, without prejudice, and with some pains, the detail of the authorities on which ancient history and chronology depend: that "whoever, in so early an age, expects a certain epoch, unqualified with ABOUT, or NEARLY, will be greatly disappointed."*\*

As an oversight, or confusion, in a point of comparative chronology so important as this to the great concern of conciliating sacred and prophane history, cannot fail to impair, very materially, the benefits derivable to the cause of revelation from researches of this nature, I shall not deem it necessary to subjoin any apology for this remark to the patience of the reader, and still less to the candour, learning, and piety of Mr. Maurice himself.

From the remarkable coincidence of these three opinions, joined to this other important consideration, that ONLY ONE HUMAN SOVEREIGN OF EGYPT is recorded, by sacred or prophane writers, to have EVER invaded Asia with success, and to have conquered Palestine, before Pharaos Necho, or Necos, (as late as the reign of Josiah;) much less to have done so "*about a thousand years before Christ;*" the unprejudiced and reflecting reader cannot be at any loss to perceive, that there exists a very powerful evidence of probability, that the personages distinguished in the Hebrew, Egyptian, and Indian histories, by the several names of SISAC, SESOSTRIS, and SACYA, were, in fact, but ONE AND THE SAME INDIVIDUAL.

\* *Chronology of the Hindus*, Asiatic Researches, Vol. II. p. 125.

A more full examination of this important subject cannot be permitted in the present discussion; it will therefore find its place in a future disquisition, when it is proposed to urge another synchronical point, common to Hebrew and Egyptian history; and to defend the following opinion, as being that which, amidst various conflicting hypotheses, appears, to my best observation, to approach the nearest to the *matter of fact*, which they all professedly pursue:

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prince, and his FIVE immediate successors—ἐξ ἐν αὐτοῖς πρῶτοι ἀρχόντες—  
 (in every respect congenial with that exercised by the same nation  
 many ages after, when they invaded and ravaged Persia) persecuting  
 the principal families—pulling down and *destroying the temples*—τὰ  
 ἱερά των θεων κατεσκαψεν—*burning the cities*—τὰς πόλεις ὡμῶς ἐνεπύρηναν—  
*and labouring, as it were, to eradicate Egypt itself*—ποθύντες αἰεὶ καὶ  
 μάλλον τῆς Αἰγυπτῆς ἐξαρᾶν τὴν ρίζαν—that these persecutions, as in  
 other instances, among the revolutions of Asia, occasioned an entire  
 and irrecoverable loss of the most ancient records and authentic do-  
 cuments of Egypt; plunging the history of the country into inex-  
 tricable darkness; and leaving only some scattered fragments to the  
 precarious trust of tradition, liable to the inaccuracies of memory,  
 and to the positive infidelities of imagination.

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ERRATUM.

P. 282, l. 12, For "before the captivation," read "before the final captivation."

*Account of Zinge, or Etbiopia; Extracted from  
the Geographical Persian Manuscript, intituled  
هفت اقلیم Heft Aklim,\* or the Seven Climates----*  
*Translated by W. OUSELEY, Esq.*

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بلاد الزنج ولانتي و سبع است شمالي آن انصار مملکت  
بهن است و جنوبس بيابانهاي ناسکون و شرفيس و لانت نوبه  
و عربيس مملکت حبشه و مردم آن ديار هرگز غمکين  
نباشند چنانچه شيخ ابو سعيد ابو النخبر اظهاري بدان  
نموده ميکويد

بيت

بيغم دل کيست تا بدان مالم دست  
بيغم دل زنگيان شوریده مست

و حکما سبب فرح آنجماعة را از ظهور کوكب سهيل باقته اند  
که آن هر شب بر انسان طلوع ميکند و جبيع زنگيان از  
زنج ولد کوس ابن کنعان بن حام بوحود آمده اند و آنجماعة را

\* For the use of a fine copy of this work, I am indebted to the Rev. Mr. Hindley of Manchester.

prince, and his FIVE immediate successors—ἐξ ἐν αὐτοῖς πρῶτοι ἀρχόντες—  
 (in every respect congenial with that exercised by the same nation  
 many ages after, when they invaded and ravaged Persia) persecuting  
 the principal families—pulling down and *destroying the temples*—τὰ  
 ἱερά των θεων κατεσάψεν—*burning the cities*—τὰς πόλεις ὡμῶς ἐνεπρήσαν—  
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بنی اسب و حمویس بدایمهای ماسکون و سرفیس و لایت نوبه  
و عربیس مملکت حبسه و مردم آن دینار هرگز غبکین  
نداشند جناحه شیخ ابو سعید ابو الخیر اطهاری بدان  
نموده میگوید

بیت

بیغم دل کیست نا بدان مالم دست  
بیغم دل زنکبان شوریده مست

و حکما سب طرح آنجماعه را از ظهور کوكب سهل ناخذاند  
كه آن هر شب بر انشاا طلوع میکند و جمیع زنکیان از  
زنج ولد کوس ابن کماان بن حام بوجود آمده اند و آنجماعه را

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سباع الناس خوانند چه هرگاه بر دشمن خود ظفر یابند  
 گوشتش را بخورند و همچنین اک از پادشاه خود برنجند  
 اورا بکشند و بخورند و با آنکه طلا در آن دیار بسیار است  
 زیور و حلی خود از آهن سازند و گویند هر که آهن باخود  
 دارد شیطان بروی دست نیابد و شجاعتش افزون شود و کاو  
 آن دیار با اسب تازی در کارزار برابری کند و غذای  
 خود بیشتر از گوشت بیل و زرافه سازند گویند در آن  
 ولایت درختی است که اوراق آنرا هرگاه در آب اندازند و  
 فیالان از آن آب بیاشامند چنان مست شوند که بسهولة آنها را  
 صید کنند

---

ZINGE, or Ethiopia, is an extensive region, chiefly bordered on the north by *Yemen* or Arabia, on the south by the inhabited deserts, on the east by the land of Nubia, and on the west by *Habsheb* or Abyssinia. The inhabitants of this country (*Zinge*) are never afflicted with sadness or melancholy; on this subject, the Sheikh *Abu-al-Kheir-Azbari* has the following distich:

“ *Who is the man without care or sorrow (tell) that I may rub my hand to him.* ”

“ (*Behold*) the Zingians, without care or sorrow, frolicksome with tipplings and mirth.”

The philosophers have discovered that the cause of this cheerfulness preceeds from the influence of the star *Sobeil* or *Canopus*, which rises over them every night. All the Zingians are descended from

*Zinge*, the son of *Cush*, the son of *Canaan*, the son of *Ham*; and they are called "the *beasts of human prey*, or the devourers of men; because that whenever they overcome an enemy they eat his flesh, and also, that when disgusted with, or exasperated against their king, they put him to death, and devour him. As gold abounds in this country, they make their ornaments and trinkets of iron; and they say, that over all those who carry iron about them, the devil shall not have any power, and that it will augment their valour. For the purposes of war they value oxen as highly as Arabian horses. Their diet chiefly consists of the flesh of elephants and *Ziraffas*, (camelopardals.\*) It is said, that in this country, there is a certain tree, of which, if the leaves be thrown into water, and if elephants drink of that water, they become so intoxicated as to be taken with facility.

See Oriental Collections, Vol. I, p. 377.













*Mots d'ancien Egyptien qui se trouvent inscrits  
sur une Antiquité de bronze de la Collection du  
Rev. Thomas Coxe, et dont l'empreinte, se voit  
Oriental Collections, Tome I, No. 4, p. 324....  
Expliqués par M. l'Abbé CAPERAN.*

D'après la table ci-jointe qui met sous les yeux du lecteur l'Alphabet en entier de cette inscription naturellement divisée en 4 parties, nous allons donner 1°. La simple lecture de tous les mots qui y entrent avec leur traduction en français. 2°. Nous y joindrons un plein détail de la lecture de chacun de ces mots en particulier avec les preuves historiques du sens qu'on doit y attacher.
















On remarquera que l'empreinte de cette Antiquité, se présentant ici à contre sens, les mots, qui y sont, doivent y être lus par le revers. De plus le premier mot est totalement dans une forme renversée, puisqu'il faut le lire en dedans tandis que les suivans se lisent tous en dehors

*Première Partie.*







Elle se trouve sur le côté où sont représentés sept bustes de personnages ailes,

G     
D     
E     
Z. en S     
I: long N H H M

*Quand elles sont l'ongles*

T' V  
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N   









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Attribut de APIS  
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
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*Letres Composées*

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
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
  SIS ,

  SH ou X

  NM

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  NEN







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






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






  NO

T. *Attribut de PH et de APIS*







      IHS

      NPII

      O+MOTI      NEITH

*monogramme chinois analogue*

*monogramme écrit en Samaritan* 22 ;

*monogramme - P M Runique*

*monogramme de POH analogue en*

*monogramme J & J*

*monogramme et l'ore*

*Letres Samaritanes qui présentent*

*diverses formes de mains*

*monogramme*      

*monogramme*      

</

On lit au haut de l'Antique, formant un contour triangulaire sur la droite en montant, ce qui suit.

1. ISVD, 2. SAITHI, 3. NEM, 4. TANEISIS, 5. NOESI,  
6. APINS ou APIES, 7. ATHONSIS, 8. THAUTH,

Au milieu entre les Bustes.

9. JUDEIOVI JUOSEIPH, 10. PHARON,

Au bas sous le Buste du milieu.

11. ISATHOS, 12. ASOETH, 13. ODAITSA.

#### TRADUCTION FRANÇOISE.

Louange à toutes les intelligences ou NOESI de SAIS et de TANIS entre lesquelles sont: APIS, ATHENE', THOTH, ou MERCURE, le JUIF JOSEPH, PHARAON, SETHOS et ASETH.

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#### *Seconde Partie.*

Elle se voit sur le même côté. Elle est composée de Monogrammes renfermés dans deux triangles au haut de l'Antique. Le Monogramme du milieu est double. C'est le premier qui se présente dans la table, (Titre, *Monogrammes*) on y lit PIO ou PHIO, PIR ou PHIR, la lettre T est l'attribut du dernier, ainsi que nous le verrons ci-après.

Celui du haut se lit HRS, celui à gauche donne THIPHI, enfin le Monogramme à droite donne NPH, MOTH et NLITH, suivant les différentes décompositions. Dans ces cinq mots abrégés qui se présentent dans cet ordre: PIO, PIR, HRS, THIPHI, NPH, on y reconnoît les personnages suivans :

## TRADUCTION.

1. PIION, 2. PIRE', 3. HORUS, 4. TYPHON, 5. et NEPHE'.  
Cette dernière nommée aussi MUTH et NEITH.

Nous verrons bientôt que ces cinq noms sont ceux des NOESI, ou jours ajoutés à la fin de l'année chez les Egyptiens que les Grecs nomment *Epagomènes*.

*Troisième Partie.*

Elle se trouve sur l'autre côté à droite où sont représentés, en bas sept figures de personnages à tête de divers animaux. Les mots qui la composent y forment un grand contour triangulaire; ils se lisent en dehors sur la droite en montant :

1. OSIROSIS, 2. TRISMESIS, 3. PAN, 4. TINEDI, 5. NEN,  
6. TAPHONONOSIS, 7. TIOSIS, 8. PACNOPI, 9. GNEIOPI,  
10. PHONECHEPI.

## TRADUCTION.

OSIRIS, HERME'S-TRISMEGISTE, PAN, NEPHE' et TY-  
PHON, ISIS, CANOPÉ'. Princes Genies, chefs glorieux.

*Quatrième Partie.*

Ce sont les noms qui se lisent dans l'intérieur du grand contour triangulaire.

1. MENOI ou IMENOI, 2. SIRE'PIS, 3. DIABESIS, 4. PAMO-  
CHEIS KOMIRI, 5. INAEPHIS, 6. MEPHOESIS, 7. CHOEMEPHO-  
THASIS, 8. SENPMI, 9. SHEOTH, 10. MEN MEPHIS.

TRANSDUCTION.

1. ME'NES, 2. SERAPIS, 3. DIABE'S ou LACHARIS, 4. AMACUS  
KOMCHIRI ou KOMIRI, 5. ANOYPHES, 6. MEMOPHIS ou AME-  
PHIS, 7. COMOEPHTA, Sages de Xoïs et de MEMPHIS.

*Développenent de la lecture de tous ces mots avec les preuves du sens  
qu'on doit y attacher.*

*Première Partie.*

1. PASI ou PHASI. Ce premier mot qui est renversé, offre pour première lettre une figure qui est la forme grossière et quarrée de l'ancien P des Grecs surmonté de leur Εϕίλετ majuscule, qui, dans les anciens alphabets orientaux, est le même que le HE. Pour se former une idée de cette lettre, qu'on place sur notre I majuscule la lettre E, dans cette direction <sup>Ε</sup>I et qu'on suppose que ces deux caracteres se joignent et se pénètrent, la lettre I est le pied du P et la lettre E, faisant pour H, forma tous les P et PH de ce genre qu'on remarque dans l'alphabet ci-joint De là le ϕ des Grecs, &c. La seconde lettre est A, sa forme approche de celle de l'alphabet Copte La troisième est aussi conforme à celle du même alphabet. La quatrième I, est généralement connue. Dans PASI, P est l'article

consonne. (Voyez l'alphabet.) La quatrième est IE, ou EI, (Titre des lettres composées.) La cinquième, sixième, et septième se lit SIS, (ibidem.) La première de ces formes est le *σγμα*, ainsi que la dernière. Quant à la seconde, elle est censée la lettre I ondulée et prenant la forme des deux SIGMAS entre lesquels elle se trouve.

TANIS étoit anciennement une ville à l'embouchure du Nil. Il en est fait mention dans le Pseaume 77 en ces termes : *in campo Taneor*, (Vulgate. Vers. 15.) en Hébreu *צַעַן* TSAN, ainsi que dans Ezéchiél, Chap. 30, Vers. 18. Mais elle y est sous le nom de \* *תַּהַפְנֵהס* TEPHNESES ou TAPHNIS, seconde lecture qui a pu venir de la lettre double IE prise pour PH en vertu de quoi on aura lu TANPHES et ensuite TAPHNIS. Jules-Africain, et Eusebe, d'après Manéthon, nous ont transmis deux dynasties d'anciens Rois d'Egypte sous le nom de dynastie des Tanites. C'est le nom du 8<sup>e</sup> Nôme d'Egypte. En Latin *præfectura Tanitica* (*Œdipus*, Kircher.)

5. NOIESI ou NOESI. La première est une des formes du *ν*. La seconde est O. La troisième EI ou IE. La quatrième est un composé du *σγμα* et de l'*iota* (Voyez l'alphabet. Titre des lettres composées.)

NOIESI est au datif pluriel comme PASI. Il tient au Grec *νῆς* pensée, intelligence et celui-ci à l'Hébreu *נִחְשׁ* NE's serpent, augure, intelligence. Les Egyptiens appellent NOESI ou NISI, dit Kircher, les cinq

\* *תַּהַפְנֵהס* TEPHNESES. On voit clairement que ce mot n'est point Hébreu. Les *ת* servent ici de voyelles indiquant la lecture du mot Egyptien, tel qu'on le prononçoit du tems d'Ezéchiél.



Egyptien. ASH en Copte signifie *quantité*. C'est de P article et de ASH Copte que s'est formé le mot Πας en Grec signifiant *tout*. Au datif pluriel ΠΑΣΙ. L'ancien Egyptien tient beaucoup du Grec et de l'Hébreu.

2. SAITHI. La première lettre de ce mot est nommée so en Copte. On voit par sa forme qu'elle a été entée à la place du ZAIN des Anciens. En Hébreu et en Samaritain le ZAIN présente la forme de la dague qu'on portoit à la ceinture, et l'on voit de même que la forme de cette lettre, est ici celle d'une dague. La poignée en est très visible. Les autres lettres ne forment aucune difficulté. L'alphabet les donne naturellement.

SAITHI. Autrement SAIS est le nom du 6<sup>e</sup> Nôme ou de la sixième Préfecture d'Egypte. On y rendoit un culte particulier à Minerve, qui, chez les Egyptiens, est la même que Venus et Isis. (Œdipus Kircher. Tom. I. Page 20.) (Mont-faucon. Tom. II. Chap. 11.)

SAIS est nommée *shooe* en Copte, *ξeos seos* ou *ξeos xeos* en Grec. On dit *Nôme Saitique*.

3. NM. Autrement NEM. (Voyez l'alphabet. Titre des lettres composées.) *Nem* est la conjonction *et* chez les Coptes.

4. TANEISIS, ou TANISIS. La première lettre est T. (Voyez l'alphabet.) Sa forme approché du TEITH des Samaritains. La seconde est A. La troisième est ici N parce que cette lettre, qui est pour ETA et pour NU comme dans le Copte, demande d'être considérée ici comme

consonne. (Voyez l'alphabet.) La quatrième est IE, ou EI, (Titre des lettres composées.) La cinquième, sixième, et septième se lit SIS, (ibidem.) La première de ces formes est le *σιγμα*, ainsi que la dernière. Quant à la seconde, elle est censée la lettre I ondulée et prenant la forme des deux SIGMAS entre lesquels elle se trouve.

TANIS étoit anciennement une ville à l'embouchure du Nil. Il en est fait mention dans le Pseaume 77 en ces termes : *in campo Taneos*, (Vulgate. Vers. 15.) en Hébreu *צַן* TSAN, ainsi que dans Ezéchiel, Chap. 30, Vers. 18. Mais elle y est sous le nom de \* *תַּהֲפֻנֵּה* TERPHENES ou TAPHNIS, seconde lecture qui a pu venir de la lettre double IE prise pour PH en vertu de quoi on aura lu TAPHNES et ensuite TAPHNIS. Jules Africain, et Eusebe, d'après Manéthon, nous ont transmis deux dynasties d'anciens Rois d'Egypte sous le nom de dynastie des Tanites. C'est le nom du 8<sup>e</sup> Nôme d'Egypte. En Latin *præfectura Tanitica* (*Ædipus*, Kircher.)

5. NOIESI ou NOESI. La première est une des formes du *nu*. La seconde est O. La troisième EI ou IE. La quatrième est un composé du *σιγμα* et de l'*iota* (Voyez l'alphabet. Titre des lettres composées.)

NOIESI est au datif pluriel comme PASI. Il tient au Grec *νῆς* pensée, intelligence et celui-ci à l'Hébreu *נָחַשׁ* NE's serpent, augure, intelligence. Les Egyptiens appellent NOESI ou NISI, dit Kircher, les cinq

\* *תַּהֲפֻנֵּה* TERPHNES. On voit clairement que ce mot n'est point Hébreu. Les *ו* servent ici de voyelles indiquant la lecture du mot Égyptien, tel qu'on le prononçoit du tems d'Ezéchiel.

jours ajoutés à la fin de l'année, nommés en Grec *Epagomènes*. Ils portent ce nom, parce qu'ils sont dédiés à autant d'intelligences qui se nomment en Copte: OSOURIS, ISIS, NEOUPHTE TOUPHIOEUS et APOPHRAS. On trouve les Monogrammes de ces cinq jours sur le même côté de l'Antique. Nous les expliquerons ci-après. On voit aussi que ce même nom de NOEISI convient parfaitement aux sept Bustes ailés qui sont représentés sur ce même côté.

6. \*APINS, APIES, ou APIS. La première lettre est A. La seconde est une des formes du P, semblable à celui des Arméniens. La troisième I. La quatrième *ou* † *ερα*. La cinquième la lettre so.

APIS ou SE'RAPIS, à tête de Bœuf, est principalement affecté au second Nôme appelé PHTENUTI, ou le *Dieu des Dieux*, suivant Diodore, Apulée, et Ammien-Marcellin. APIS étoit le plus grand des Dieux des Egyptiens. (Œdipus Kircher. Tome I. Page 17.) Il est l'emblème du soleil qui fertilise les campagnes. Je le crois ici particulièrement représenté par le Buste ailé qui porte l'attribut dont on voit la figure dans la Table (Art. *Apis*.) La ligne transversale de cette figure avec ses deux pointes est propre à désigner les cornes du Bœuf ou les rayons solaires. Hérodote, Pline, et Diodore présentent APIS sous la figure d'un Bœuf avec le T au devant de la tête, et les cornes de la lune, ce qui répond exactement à la figure ci-dessus. Nous trouvons le même T pour attribut de PIRE' dans les Monogrammes des cinq jours ajoutés. PIRE' est le même que APIS. C'est le Soleil,

\* APINS. Ce mot vient de l'Hébreu *פֶּן אֶפֶן*, *Rare, tems, mesure révolutionnaire*.

† On remarquera que la forme de cette lettre approche de l'*ερα* minuscule des Grecs, dont le majuscule est H.

ainsi que nous le verrons ci-après. Jablonski (Page 61, II. Part.) dit expressément que le Bœuf APIS étoit consacré au Soleil et à la Lune. Comme il se trouve d'ailleurs confondu avec AOSIRIS. On peut dire en général qu'il fut consacré à la lumière.

Je ne donne aucune explication des lettres qui accompagnent les Bustes, parce qu'elles ne présentent que des abrégés dont il est presque impossible de se former aucune idée.

7. ATHONSIS, où ATHOESIS, ATHENE'. La première lettre est *alpha* la seconde est une des formes du *theta*, même chez les Coptes et les Samaritains. Il n'y a d'autre différence, si ce n'est, qu'ici la Transversale est une ligne courbe qui se trouve droite chez-ceux-ci. La troisième est O. La quatrième N. Les trois autres se lisent SIS.

\* ATHONSIS ou ATHENE' est le nom de Minerve chez les Grecs. Elle étoit principalement invoquée sous ce nom à Athènes qui en a pris son nom. Il est parlé d'ATHENE' dans le second fragment de Sanchoniaton. Mr. Court de Gébélis, qui l'explique dans son volume des *Allégories Orientales*, y a vu l'emblème de la Lune. Athènè se reconnoît dans le Buste à droite, au haut de la médaille qui a pour attribut la figure dont la représentation se trouve dans la Table ci jointe, au-dessous de celui d'Apis. C'est celle d'une demi-lune. Au reste APIS et ATHENE' sont les mêmes que ISIS et OSIRIS, le soleil et la lune.

\* ATHONSIS vient de l'Hébreu *און* *Aoun*, *Etoffe d'Egypte*, d'où le Grec *δραπ* *Drap*, *linceul*, *à quoi* Minerve, celle qui a la première ourdi la toile.

8. **THAUTI** ou **THOTI**. On voit dans la Table comment ce mot est écrit chez les Coptes. Ils le lisent **TAUTI**. (Voyez l'Œdipe de Kircher.)

**THOTI** est le même que Mercure. La première lettre de ce mot est le Th ainsi que la dernière; mais celle-ci a une voyelle attachée qui est la voyelle *U*. On connoît la seconde qui est l'*αλφα* de la lecture **THAUTI**.

**THOTI** ou Mercure est très-connu chez les Egyptiens. Son emblème ou attribut, est le caducée ou la lettre **THAU** *T*. C'est l'attribut du second personnage qui est au dessous d'Athéné. Le mot **THAU** tient à l'Hébreu **תחב** *THAB*, *tracer*, et **תחב** *ATH* *signe*. Mot à mot *tracer des signes*. De là **THOTI** considéré non seulement comme l'Inventeur des lettres ou signes; mais aussi comme celui de l'Astronomie et du Calendrier, qui est principalement fondé sur le tems que le soleil met à parcourir les douze signes du Zodiaque. On remarquera que les autres Bustes ne portent aucun attribut. Aussi ne font-ce, à proprement parler, que des Princes déifiés, dont la mémoire s'est conservée en recommandation parmi les Egyptiens.

(To be continued.)

*Account of a large and valuable Collection of  
Oriental Manuscripts, brought from Surat by  
SAMUEL GUISE, Esq. and now to be sold.*

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Of this collection, however rich in Arabick and Persian works of merit, the chief value consists in the numerous *Zend* and *Peblavi* manuscripts, treating of the ancient religion and history of the Parsees, or disciples of the celebrated Zoroaster, many of which were purchased, at a very considerable expence, from the widow of *Darab*, who had been, in the study of those languages, the preceptor of M. Anquetil du Perron; and some of the manuscripts are such as this inquisitive Frenchman found it either impossible or very difficult to procure.

Before we give a more particular account of these rare books, we shall mention the most curious and valuable among the Arabick and Persian manuscripts, which amount in number to seventy-seven.

The *Shah Nameh*, شاه نامه or historical romance of the ancient Persian kings and warriors—composed by the celebrated *Ferdusi*, فردوسی the Homer of Persia, in the tenth and eleventh centuries

of the Christian æra. This poem consists of above 60,000 couplets; and the praises of it which occur in the works of Sir William Jones, d'Herbelot, &c. are sufficient evidences of its merit.

The *Divan of Hafiz*, دیوان حافظ or the poems of *Hafiz*, the Anacreon of Persia; the beauties of which it is unnecessary here to speak of, as every Orientalist must be sufficiently acquainted with them. The *Shah Nameh*, and the *Divan of Hafiz*, may be esteemed two of the chief classicks of the Persian language.

A very curious commentary on the Koran, in Arabick, by کوانسي *Kouashy*, in two volumes.

A volume of Arabick حديث *Hadith*, or traditions respecting Mohammed, his laws, religion, &c.

The *Divan Peizun*, دیوان پیزن or odes and elegies by *Peizun*, a very ingenious Persian poet.

The *Tohfut al Abrar*, توفت الاحرار a celebrated poem by *Jami*, جامی of whom an account may be found in the *Anthologia Persica*.

The *Shah wa Guda*, شاه و گدا *the King and the Poor man*. An interesting poem, very popular among the Persians.

A *Beyaz*, بیاض or miscellaneous volume of historical anecdotes and stories, extracted from various Persian manuscripts.

. Another *Bezas*, containing miscellaneous poems in Persian.

The *Ajaib al Tejoud*, عجائب التجويد a very curious work, in nineteen chapters, on arithmetick, letters, &c. bound in the same volume with some poetical fragments.

A treatise, in Persian, on physicks, air, medicine, &c.

Two تفسير *Tufseers*, or commentaries on the *Koran*, in Arabick.

Memoirs of *Eradut Khan*, رساله ارادت خان a very curious work on Indian history; translated by Jonathan Scott, Esq.

The *Divan of Hozain*, دیوان حزین poems by *Mohammed Ali Hozain*, a Persian of distinction who fled from Isfahan during the troubles occasioned by Nadir Shah, and died in retirement at Benares about twenty years ago, highly esteemed as a good poet and a virtuous man.

*Divan Aboson*, دیوان احسن odes by *Aboson*, in the same volume with the *Neirung Isfk*, نیرنگ عشق the Fascinations of Love, a Persian poem.

Three volumes, in Arabick, on Mohammedan law.

A very curious commentary, or شرح on the poems of *Nizami*, نظامی one of the most celebrated of the Persian poets. This commentary is principally in explanation of *Nizami's Muktazen al Ifrar*:



*مخزن الاسرار* or "Treasury of Secrets," a very obscure and metaphysical poem.

*Infsha-i-Yousufi*, *یوسفی انشاء* formulary of letter-writing, to all ranks of people, and on every subject, in Persian.

A volume, containing a Turkish translation of the *Akayed*, *عقاید* or Fundamental Articles of Faith; some miscellaneous verses of *Hafiz*; Turkish poets; and an imperfect tract on religion.

The *Zerdushti Nameh*, *زردشت نامه* or History of *Zerdusht*, (whom the Greeks call Zoroaster) in verse; compiled from the Parsi traditions.

*Saum Nameh*, *سام نامه* or History of *Saum*, one of the most ancient and celebrated of the Persian Heroes: in verse.

*Lohoraspi Nameh*, *لهراسپ نامه* or History (in verse) of *Lohoraspi*, one of the Persian kings of the *Gajanian* or second Dynasty. This appears to be principally borrowed from the *Shah Nameh*.

The *Tarikh Shab Jebani*, *تاریخ شاهجهانی* or Annals of the Emperor *Shab Jeban*, by *Mohammed Ameen ben Mohammed Albosein Fazouni*; in Persian.

The *Matloub Nefsieh*, *مطلوب نفسیه* a treatise, in Arabick, on geometry.

The *Borhan Kattea*, برهان فاطع a most excellent and very rare Persian dictionary, in which the words of the celebrated lexicon, intitled *Ferhung Jehangeeri*, فرهنگ جهانگیری are arranged under a more convenient form.

A large and very finely written manuscript, containing the *Risalehs*, or prose essays; the *Gulistan*, Bostan, elegies, Divan or sonnets, short poems, &c. of the celebrated سعدی *Sadi* of Shiraz.

The poems, or *Divan* of Shems Addien Tabrizi, دیوان شمس with the odes of *Helalt*, هلالی another Persian poet, written in the margin.

A large and finely written manuscript, containing the *Hefst Bebisht*, هفت بهشت or seven Paradises; a much admired poem by *Emir Khosru* امیر خسرو of Delhi.

A handsome copy of the Koran, in Arabick.

The Gospel of St. Mathew, in Persian.

With several other curious manuscripts on the laws, religion, philosophy, sciences, &c. of the Mohammedans. We shall, in the next Number, describe the Sanscrit, Zend and Pehlavi books, as well as some in modern Persian, treating of the religion of the ancient fire-worshippers.

{To be continued.}

*Turkish Sonnet by FAZOLI.*

## فزولي

اي وجود کاملکر اسراري حکمت مصدرې  
 مصدرې ذاتک سنگ شيا صفاک مظهرې  
 مظهرې هر حکمت سن سن که کلکر قدر تک  
 صفحہ اناک که نفس ابتہش خطوط اخترې  
 اخترې سعود اولان اولدر که طبع پاکنگ  
 فابل فیص اولہ لطفکدن صفای جوهرې  
 جوهرې معیوب اولان ناقص بنم کیم متصل  
 سادہ در خطک خیالندن ضمیرم دقترې  
 دقترې عالمک خطر خطاندنر سیاه  
 فان دو کر چشم خیال ابتدا کجہ هول محشرې  
 محشرې اشکم درور سیلابہ کہ روز جزا  
 اولہسہ مغبول در کاغکر سرشکم کوهرې  
 کوهرې در عشق نحرل فزولی آب چشم  
 لیک بر کوهر کہ لطف حق انا در مشترې

*Persian Sonnet by SHEFALI.*

شغالی

سرخوش از خون جگر چون شعله رقصیدن خوشست  
در میان خال خون مستانه غلطیدن خوشست

تابکی کشتی جمن دزدیده کردن چون صبا  
گل بتکلیف رضای باغبان چیدن خوشست

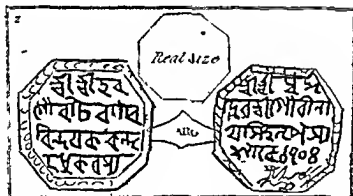
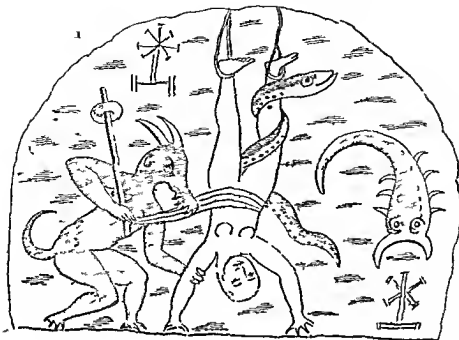
بر سرخس نخستین ناامد قابم مباحش  
صلح کردن از برای تازه رنجیدن خوشست

میتوان خندید بیدرداند همچون صبح لیک  
در میان کره همچون زخم خندیدن خوشست

من که غبرت مبرم از دده چونس بنگرم  
گر نباشد بای اسک در میان دبدن خوشست

داد خواهی آب روی عشق مبرزد ولی  
مشت خواهی بر جبین شکوه مالیدن خوشست

شکوه ناک از ناتوانها شغالی نیستیم  
در جهان هم دوش بیک اشک گردیدن خوشست



ॐ नमो भगवते वासुदेवाय ॥  
 नमो भगवते वासुदेवाय ॥  
 नमो भगवते वासुदेवाय ॥  
 नमो भगवते वासुदेवाय ॥  
 नमो भगवते वासुदेवाय ॥

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ကလက။ ဇုဝါဝါမကေတိ။ ကုဒ်ကုဒ်ဝါဝါမကေတိ။

*Queries, Notices, Answers, &c.*

TO THE EDITOR OF THE ORIENTAL COLLECTIONS

SIR,

A very ingenious French traveller, the 'Sieur Dauher Des Landes, in his *Beautés de la Perse*, page 55, speaking of the ruins of Persépolis, informs us,—that *Pietro della Valle*, who had seen them when much more perfect than in his time, caused drawings to be made of them by a painter who followed him every where \* No engravings have appeared from these drawings. permit me to inquire, whether there is any clue by means of which they might be recovered?

I am,

Sir, &c

A B

IN answer to the Query of D H. (see the last Number, p. 198) on the subject of the first introduction of coffee to general use

\* Pietro della Valle qui la vu bien plus entier qu'il n'est à présent, la fort bien décrit, & même l'avoit fait dessiner par un peintre qui le suivoit par tout, &c

amongst the Asiatics, the Editor offers the following extract from a Persian manuscript, entitled the *Hest-Aklm*, or a Description of the Seven Climates of the World. The author, in his account of *Yemen* or Arabia, enumerates several of the chief towns, and adds,

و ديکري مځا است که در تمام بين بندري بدان لطافت نيست  
و قبر شيخ شادبي که قهوه خوردن از اخراعات اوست در مځا  
واقع است

“ And another (place) is Mokha, than which in all Yemen  
“ there is not a finer port or harbour. And the tomb of *Sheikh*  
“ *Shadebi*, who introduced the custom of drinking coffee, is situated  
“ at Mokha.”——

The Editor has endeavoured, hitherto in vain, to discover the time when this Sheikh flourished.

THE  
ORIENTAL COLLECTIONS

FOR

JULY, AUGUST, AND SEPTEMBER,

1798.

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VOL. II.

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ORIENTAL COLLECTIONS.

1798.

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*The Oriental Emigration of the Hibernian  
Druids proved from their Knowledge in Astro-  
nomy, collated with that of the Indians and  
Chaldeans—From Fragments of Irish MSS.  
By Lieutenant-General VALLANCEY, L. L. D.  
F. R. S. M. R. I. A. &c.---Continued from  
No. III. p. 227. .*

THE number 3, and its multiples, were mysterious. Veeshnasa, the Apollo of the Brahmins, past 9 incarnations, the sacred conch must have 9 valves or foldings, the universe is renewed every 72<sup>d</sup> yoog. The muses, sacred to Apollo, were nine in number; Varro says, they were originally but 3. Lal. Gyraldus, from Mus. says

they existed long before Jupiter, and were the daughters of Cœlum, which shews their cyclic origin. The war of the two principles, good and bad, was to last 9000 years: according to the Magi. The annus magnus of the Sabians was 9000 years: according to others, 18000; and to others, 36000. The ancients regulated a multitude of acts by the period of 9 days, and 9 years. The war of the Titans, against Jupiter, lasted 9 years. Jupiter visited Minos every 9th year. The famous Grecian festival, celebrated among the Bœotians in honour of Apollo, called Daphnephoria, was at the end of every 9 years, according to Pausanias. But the first element of this system was 3. It is observed by Arithmeticians (says Hume) that the products of 9 compose always either 9, or some lesser products of 9, if you add together all the characters of which any of the former products is composed: thus of 18, 27, 36, which are products of 9, you make 9 by adding 1 to 8, 2 to 7, 3 to 6. Thus 369 is a product of 9; and if you add 3, 6, and 9, you make 18, a lesser product of 9.

### STONEHENGE.

The Saxon Chronicle says, that this stupendous temple was built by Irishmen, alluding to its having been erected by those Druids, or Irish, that inhabited Britain before the arrival of the Gomerians: for, as that great Welsh Antiquary, *Llwyd*, observes, “It is manifest that the ancient inhabitants of Ireland must have been the inhabitants of Wales, when the many names of rivers and mountains throughout that country were given; for they are identically Irish, and not Welsh—for instance, *uſſe*, water, (among many others), whence so many rivers in Britain are named: and having

“ looked for it in vain in the Leogrian British, still retained in  
 “ Cornwall and Basse-Bretagne; and reflecting, that it was *impos-*  
 “ *sible*, had it been once in the British, that both they and we  
 “ should lose a word of so common an use, and so necessary a sig-  
 “ nification; I could find no room to doubt that the old Irish have  
 “ formerly lived all over this kingdom, and that our ancestors  
 “ forced them to Ireland.” And in a letter to Mr. Rowland, author  
 of *Mona Antiqua*, Mr. Lhwyd farther says, “ It seems to me, that  
 “ the Irish have, in a great measure, kept up two languages, the  
 “ ancient British, and the old Spanish, which a colony of them  
 “ brought from Spain; for that there came a Spanish colony into  
 “ Ireland, is *very manifest*, from a comparison of the Irish tongue  
 “ with the modern Spanish, but especially with the Cantabrian or  
 “ Basque; and this should engage us to have more regard than we  
 “ usually have for such of their histories as we call fabulous.”  
 This is the observation of a learned Welshman, who studied the  
 language of the Irish, formed dictionaries of the Irish, Welsh, Cor-  
 nish, and Breton languages, and thence forms the above conclusion,  
 contrary to the wish and sentiments of his countrymen.

The word *uiske* is of pure-Phœnician origin, *השקה* *byska*, to  
 drink, to water, to moisten. Thou shalt make them (*byska*) drink  
 of the river of thy pleasures. Psal. 86, 9. Hence it is that Strabo  
 calls Ireland, British Ierna; and Aristotle confirms, that the Phœ-  
 nicians were the first who discovered Ireland, when they sailed from  
 Britain.

The ancient name of this monument, Dr. Stukeley says, was

*Choir Gaur*, which he translates from the old British, 'contrary to the sense of Mr. Lhwyd, the great cathedral, or grand choir.' Now the words *Cear* and *Cearo*, are Druidical names of the *Sun* in Irish. *Cearo*, anim an *Dagh-dae*; *Cearo*, the name of *Dagh-dae*. (Cormac) the *Dagh-dae rath*, of the burnt chariot of the Brahmins: poetical names of the *Sun*, in Irish and Sanscrit. The Phœnicians had a temple, *Beth-Car*, (1 Sam. 7, 11.) which Halloway derives from *Cor*, the celestial revolver. *Bhaf-cara* is one of the Sanscrit names of the *Sun*. (See Beis, a cycle, Art. 2.) חַרַע *chara*, 'astatus callidus.

*Goor* is used in Irish to express the heat and splendor of that planet. We have also a small *Choir Gaur*, at *Lough Gaur*, in the county of Limerick. גַּרְרַח *Ch. garr*, adurere. These evidences appear so strong to me, that I cannot avoid claiming the honour of this temple for the Hibernian Druids, who differed from the British Druids in almost every particular.

### ROLLDRICH.

The circular temple next in fame and magnitude to Stonehenge, is near Chipping Norton, in Oxfordshire. Stukeley says, it is written Rollendrich in Doomsday book; but contends it should be written Rhol-drwgg, which means the Druid's wheel or circle; that there seems to have been originally 60 stones, though at present there are but 22 standing.

In Art. 17, we have shewn that *Drach* and *Draoch* signify a

cycle, and corresponding to the Chaldee *Dor* and *Darak*: and as the Irish word *real* signifies a planet, a star, from the Chaldee רעל *rabal*, tremere, as in the Hebrew, כוכב *Cocab*, a star, is so named from an Arabic verb, signifying to sparkle;\* whence, says Parkhurst, *cocab* expresses the flux, or stream of light from the body of the star; and in the Arabic, *al real*, stellæ quædam (Castellus), some stars, but the lexiconists know not which, because the word signifies a star in general; so I am inclined to think that this temple was also built by the Hibernian Druids, when in Britain; that they named it *Recall-draoch*, that is, the zodiac; and that, like *Ana-mor*, it contained originally but 48 stones, the number of the old constellations.

#### ABERY.

In the first article, I have ventured to give my opinion, that this temple was an *observatory* of the Druids, so named from the Irish *Obair*, Ch. הבר *bober*, an observer of the revolutions, (*bar*) of the stars. Observator et contemplator Syderum. (Buat.) *Obar-lun*, (in Chaldee *bober-don*) the hill of observation, would be readily turned to *Oxerton*, the name of the hill at the extremity of the temple; and the other name of this hill, *Hack-pen*, may be readily derived from the Irish *Eag-pinn*, that is, the *pinn* or hill of meditation. Ch. הגה פנה *bega-pinna*, from *naga*, the Irish *eag-gnaife*, a philosopher, literally wise as *Gonefa*, the goddess of wisdom of the Brahmins, of which more in its place.

This temple is environed with a circular rampart of earth, like the raths of Ireland. (See. Art. 20.) The diameter is 1400 feet, the

\* כרכב *Res quævis micans micuit. Stella.* Gol. Whence *Ceacht*, a star, in Irish

circumference 4800, and the area inclosed 22 acres. The first circle of stones within this area is 1300 feet diameter, and consists of 100 stones, from 15 to 17 feet square, reduced in 1722 to 40, of which only 17 were standing, and about 43 feet asunder, measuring from the center of each stone. Dr. Stukeley calculated the total number of stones employed to form this stupendous work, with its avenues and Overton temple, at 650. He supposes that altogether, when entire, it represented the Deity by a *serpent* and *circle*: the former represented by the two avenues, Overton temple being its head: the latter by the great works with the vallum at Abury.

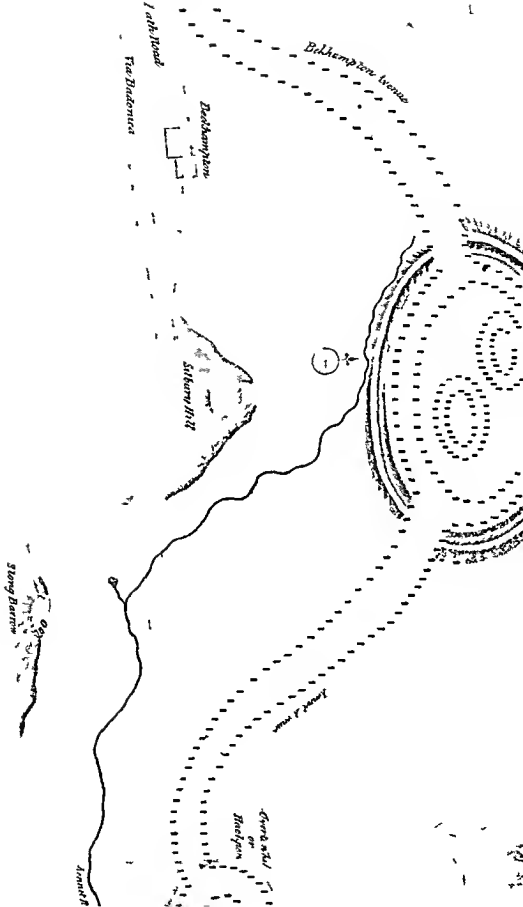
General Tarrant, of the royal engineers, visited this famous temple, not many years since, and has favoured me with the sketch annexed. As I can depend on the accuracy of this gentleman, who is a very able draughtsman, the sketch and remarks cannot fail to be acceptable to the antiquary.

The General makes the number of stones 650, the same as Stukeley; but as the gardens, orchards, and other inclosures, had both disfigured and concealed the original plan, and that numbers had been broken by burning, to build houses with, and others buried to gain the ground on which they stood in Stukeley's time, it is probable that neither he or the General have been able to ascertain the exact number of stones in the original temple, and that it did, at first, consist of 660 stones.

Number of stones by General Tarrant.

Outer side of Abery town	-	-	-	-	100
Ditto of inner, Northern	-	-	-	-	30





Inner ditto of ditto	- - - - -	12
Cove	- - - - -	3
Outward circle of South Temple	- - -	30
Inner ditto	- - - - -	12
Ambre, or central obelisk	- - - - -	1
Ringstone	- - - - -	1
Avenue	- - - - -	200
Ditto to Beckhampton	- - - - -	200
Long stone cove jaumbs	- - - - -	2
Inclosing stone of serpent's tail	- - -	1
		<hr/> 592
Outer circle of Overton	40 }	
Inner ditto	- - - - 18 }	58
		<hr/> 650

By Art. 5, we see that the Hibernian Druids were well acquainted with the cycle of 600 years, which was the *Hafie*, or multiple of their *Seafga*, or Sexagenary, the *Sor* of the Chaldees. The number of stones in Overton temple, I suppose, was 60, and in the other parts 600, denoting those two famous cycles; and that the plan of the temple was not a *Dracontia*, as Stukeley imagined, but an *Alata*, representing the *Phenice* or Phoenix; and in truth, the figure is more like a bird, with expanded wings, than a serpent or dragon.

Mr. Parkhurst thinks that this was a Phœnician temple, and derives the name from אֲבִירִי *Abiri*. The material heavens, says he, are called by this name, Ps. 78, 25; for what is in that verse expressed *bread of Abirim*, i. e. the strong ones, is called, in the

preceding sentence, *corn of the Heavens* ; and adds, “ it would be an affront to the reader’s understanding to go about to persuade him that angels do not eat manna any more than any thing else. That the Phœnicians, or Canaanites, worshipped their god, the heavens, under this name, or attribute of *Abirim*, the strong ones, is highly probable, from the remains of a Phœnician temple, at *Abiry*, in Wiltshire, which still retains the name.” (See his Heb. Lex. p. 3.) If Mr. Parkhurst could produce a *Beth Abirim* from the scriptures, as he has done for every other appellation by which they denoted the sun, moon, &c. there might be a probability that he is right ; but under the root אבר *Aber*, from whence he draws the *Abirim*, he produces אברה *Abera*, the wing of a bird, in which their strength consists : and at the word הבר *hober*, from whence I have derived the name of *Abiry*, he observes that the lexiconists make it a distinct root, and one of the ἀπαξ λεγόμενα, or words that occur but once ; and interpret it, to contemplate, to view, or the like : consequently *hobera*, or *hoberi*, may very properly be translated an observatory.

### BISCAWOON.

This Druids’ temple consists of 19 pillars, in a circle, with a central *Kebla*. The name *Biscawoon* comes so near, in letter and sound, to the *Baisc-bhuidhin*, pronounced Baisewoon, or golden cycle of 19 years of the Druids, (see Art. 2.) that I think there can be no doubt of the derivation of the name. Buidh, in Irish, is gold, yellow coloured ; synonymous to the aurum of the Latins, which implies gold and a yellow colour. (Amfworth.) In my old Irish glossary, this cycle is thus described : *Aimfior naoi mbliaghana deag*,

*agus fa áireadhb na hainmíre sin, tig ar Rê nuaib cham ar mí cionda,*  
*agus na lach cionda de gab mí—i. e. Baifebhuidhin* is a space of  
 time of 19 years, at the end of which the new moon comes in the  
 same month, and on the same day of the month.

That great Indian astronomer, Mr. Burrow, concludes his observations on the cycles of the Brahmins, with his opinion, “ that the Hindu religion spread over the whole earth; that Stonehenge is one of the temples of *Bood*; and that astronomy, astrology, arithmetick, holidays, games, &c. may be referred to the same original.”

The Hibernian Druids were well acquainted with *Bood*, or *Bud*, a word, when written with an aspirate, *Buod*, signifies the sun, the universe; from whence perhaps the name. But their knowledge of astronomy, astrology, enchantments, &c. they refer to the *Tauks Deleur*, from whom their Druids were chosen. These are the Chaldean *Deleurites*, whom Symmachus calls *Éxi*, *Thau*, i. e. *Haruspices*; and to that school Sir W. Jones refers for all the knowledge of the Brahmins.

From what other school could the Irish derive the term *asur-lachur*, or enchantments by herbs; so explained by O'Brien in his Irish Dictionary? The word *asur* is not to be found to signify an herb, or *lachur*, enchantment; they are obsolete—but it is evidently Chaldean, *אשר* *asur*, an herb, *לחור* *lachur*, enchantment, which the LXX and Theodotion understood very well, and render that word, in Exod. 7. 11, by *ἐξαιματισμα*, *enchantment by drugs*. In Shaw's Irish Dictionary, the compound is written *asur-lachur*, which is the

same thing; לַכַּד *lachad*, verbo Hebraico, fortitio explicatur; (Seachus, p. 833.) These examples are strong proofs of the veracity of Irish history, which has heretofore been esteemed fabulous.

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## CHAPTER IV.

### *Of the Planets and Constellations.*

#### INTRODUCTION.

WE are now come to the mythological astronomy of the Hibernian Druids, in which will be found much of the mythology of the Brahmins of India; such as

*Soire*, the rising sun.

Ruan or Arune, the Aurora.

The Surya of the Brahmins, preceded by Arun.

Daghdae, or Apollo, with a numerous issue, gods and goddesses of arts, and literature.

Daghdae rath, or Daghdha of the burnt chariot.

Dearmad, or Dearmatu, a poetical name of the sun, called Reis Dermad, or King Dermad.

Dearma Raja, and Dairmetu, whose anniversary is called the feast of fire.

The altars of this deity still exist in Ireland, and are called Leaba

Dearmad. O'Brien (in his Dictionary) says, he was the god of war; and *leabz*, he says, signifies an altar; and that these altars are in general named *leabathz na Phéini*, or the altars of the Phœnicians; **להב** *lehab*, flamma. The morning sacrifice to Dermad is particularly described by Cormac, which shall be explained hereafter.

Noere, and Bhraín, or Vrain,  
the Neptune of the Druids; Nera and Varuna of the Brah-  
whence bhraín, an admiral, or mins.  
sea commander, (Shaw,) &c.

The reader will keep in memory the speech of the venerable Brahmin to Sir W. Jones: "The poets," says he, "will tell you, that a dragon's head swallows the moon, and thus causes an eclipse; but we, philosophers, know, that the supposed head and tail of the dragon, mean only the nodes or points formed by interfections of the ecliptick and the moon's orbit: in short, our poets have imagined a system which exists only in their own fancy."—The same may be said, with great propriety, of the Fíles and Druids of Ireland, as the reader will perceive in the following pages: the whole shall be brought into one view, placed, alphabetically, at the conclusion of this essay.

The extract from the Sanscrit, by Sir W. Jones, relating to the Sifumara, or Sea Dragon, given in the last chapter, appears to me to be one of the most curious discoveries in ancient astronomy, and explanatory of many passages of the inspired Moses and the prophets.

The figure contained all the principal constellations of the North Pole, or *Meru* (the Mir of our Druids), and probably all that were classed at that time.\* By this circular Sea Dragon, the globe became divided into two parts; and hence one of the Druidical names of it was *Peleg*, a whale, or porpoise. (Shaw.) פֶּלֶג peleg, secare in duas partes: Peleg n'Oighan, the Peleg of the furrounding an, or waters. (See Oigh in Ch. cycles.) Phœnices mare illud vastissimum quo terram circumquaque<sup>1</sup> cingi deprehenderunt הֹג bog, sua lingua vocaverint; i. e. *Mare ambitus*. (Buxtorf.) Our Druids called this Sea Dragon by another name, viz. *Athar naomb*, the Corona Celestis, from אֶתָר Athar, circumcingere corona; whence the Irish still retain the name *Athar* and *Ather naomb*, for a serpent.

The *Meru*, passing near the centre of this circular Sifumara, was properly named by the Chaldeans נַחַשׁ בָּרִית Nahas bari, and by the Druids *Naas bari*, or the serpent of the pole or axis; and being ornamented with the brilliant constellations of the Bear and Amaxis, it was named *Lehav-tan* by the Druids; and לוֹיָתָן Leviatan, or the flaming dragon, by the Chaldeans; Heb. Syr. and Arab. proprie תַּנִּין tanin est draco. (Bochart.) The Leviatan, who beholdeth all high things, and is a king over all children of pride—alluding to the worship paid by the Babylonians to the stars.

בָּרִית barih, properly signifies *axis*, a straight pole, or axis, as Bochart observes; yet the translators of the Bible, instructed by the

\* אֵיךְ הָיָה יָדוּעַ הַמִּדְיָהּ nequi enim scimus ubi sit caligo. Odys. x. v. 190. i. e. nescimus ubi sit Septentrio. (Boch\*.)

most ancient Rabbins, have named it *crooked*, as in Job 26, 13, "By his spirit he hath garnished the heavens, his hand formed the נִשְׁחָרְרִית *crooked serpent*" Isa. 27, 1 — "In that day the Lord, with his sore, and great and strong sword, shall punish the Leviatan, the piercing serpent, even the Leviatan, the *crooked serpent*."

Naas bari, in Irish, signifies the serpent of the pole or axis; hence Naas takes two serpents for the supporters of the corporation arms. Bari is an axis, whence *bari-rosb*, a wheel barrow, literally the axis and wheel.

When the Sifumara was converted into the Serpent, between the Bears, as in the present globes, for convenience of classing the rest of the northern constellations, a line, named the arctic circle, was substituted for the Sifumara, and the words נִשְׁחָרְרִית still preserved by including the stars of that constellations within those letters of the Chaldean starry alphabet, (explained in the 5th vol. of my Collectanea.) As some use will be made of this alphabet, in this chapter, in forming the constellations, at least a few for examples, it will be necessary to explain it to the reader, at the conclusion of this introduction.

From this animal, depicted on the ancient celestial globe, certainly arose the poetic fiction of a contest of the moon and dragon, in time of an eclipse, to which the double meaning of the word *Lilā* gave poetic license.

The Hibernian Druids used the word *loc*, signifying darkness, and



an eclipse; *dubb-loc*, or black loc, a total eclipse,\* explained by *Abra*, as *Abra Grian*, an eclipse of the sun. Ch. אַבְרָה *abra*, caligo, tenebræ. Ch. לָקָה *luka*, obscuritas, vapulare, percuti. Rabbines usurpant de obscuratione Solis vel Lunæ, seu defectu & eclipsi illorum quod tunc videantur luminaria percuti. (Buxtorf.) The fact is, that the Jews were as much terrified at an eclipse as the ignorant savages of America are, as may be seen in *Succa*, fol. 291.

This fabulous account of an eclipse was, probably, propagated before the dispersion; or how should the same idea of an eclipse prevail with the Chinese, the Japanese, the savages of North America, the Siberians, and the inhabitants of Peru, &c.? All attribute an eclipse to a contest of the moon with a *dragon*.

I have not the smallest doubt that astronomy had made great advances before the deluge; God told our first parents, that the lights in the firmament of heaven, were for signs, and for seasons, and for days, and for years. That the year, by observations of the constellations, was divided into months, is evident by the detail of the flood: the ark rested in the 7th month, on the 17th day of the month; and in the 10th month, on the first day of the month, were the tops of the mountains seen.

Immediately after the confusion of tongues, or the dispersion, which was in consequence of the building the observatory at Babylon,

\* Hence the *Lok*, an evil genius in the Edda, that was chained each night till the Aurora appeared.

God promises Abraham that his seed should be as numerous as the stars in heaven. And thus Balaam, by God's express orders, declares, there is no enchantment against Jacob, nor any divination against Israel;—and Balaam took up his parable and said, there shall come a star out of Jacob—for their divination was in general by the aspect of the constellations; whence the diviners are called star-gazers, cloud-mongers, &c.

With this astronomical idea, is Joseph's dream, Gen. 37th, conveyed by images of the sun, moon, and eleven constellations, bowing down to him (the twelfth), which the scripture explains, in next verse, to signify his eleven brethren. These constellations, thus coupled with the sun and moon, can mean only the signs of the zodiac, in whose bounds the sun and moon are always found; and which signs, as well as the sun and moon, have been always represented by living animals. Hence, I think, we may conclude, the sphere was known to Joseph; that is, about 3528 years before Christ; which agrees with Sir William Jones's observations of the Indian zodiac, the knowledge of which, he says, may be *certainly* traced back at least 3000 years.

Costard thinks the Chaldean zodiac consisted of eleven signs only, that the vast claws of the scorpion possessed the place of Libra; this was a fiction of the Romans: hence Virgil flatters Cæsar, that they had placed him in the heavens under the name of Libra:

Ipse tibi jam brachia contrahit ardens  
Scorpius et Cœli plus juxta parte reliquit.

The oldest zodiacs of the Egyptians, and of the Indians, have 12 signs; of which Libra is one.

This dream of Joseph's made great impression on his father, and on himself, Genes. 42. Jacob seems to have had it always in his mind, and to have delivered the prophecy on the fates of his sons, with a view every where to it. Thus, Genes. 49, Reuben he compares to water; *unstable* as water, thou shalt not excel; and we find in the zodiac an *aquarius*, wasting water.

Verse 4. Simeon and Levi he couples together, observing they are brethren, similar to the *Gemini*, or twin brothers, *בְּרֵאֵי תִּיָּמִין*;—the Sanscrit name of *Gemini Mithuna*, much resembles this Chaldean word. Probably Schickard and Schiller had this prophecy in view when they modernized the zodiac, and called this sign Jacob and Esau.—Verse 9. Judah is a *lion*; from the prey, my son, thou art *gone up*. The sceptre shall not depart from Judah until Shiloh come. *שִׁלֹּה* Shiloh the deliverer, the title of the Messiah, the deliverer from the law, sin and death. Hence Jesus said, "If the Son therefore shall make you free, ye shall be free indeed, for I know that ye are *Abraham's seed*." John 8, 36. So St. Paul, "For the law of the spirit of life, in Christ Jesus, hath (Shiloh) made me free from the law of sin and death." And when Shiloh, the deliverer, did come, he declares, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the *stars* shall fall from heaven, and the *sign* of the Son of Man shall appear in heaven." Matthew 24, 29;—which had been predicted by Isaiah, ch. 13, v. 10—"For the stars of heaven, and the constellations

thereof, shall not give their light,—all which came to pass, for at the crucifixion, from the sixth hour, there was darkness over all the land, unto the ninth hour,” and the sons of Abraham lost their honour and glory, and were no more worthy of being compared to the constellations it is, in fact, an allegorical expression of the downfall of the Jews, alluding to Jacob’s prophecy

Verse 14. Ifchar is probably Taurus. The vulgar translate it *strang ass*, but the 70 read *ασπ γειργης*, a ploughman. The ass was harnessed to the plough, as we find in Isaiah 30, 24. *Boves et asini terram colentes* (Vulg.) The oxen likewise, and the young asses, that ear the ground—Explained by Josephus, contra Apion, lib. 2, We make use of asses in cultivating the ground. See note 6, at the end

Verse 16. Dan shall be (*נחש nahas*) a serpent by the way, and (*שפיפון sephiphon*) an *adder* in the path, that biteth the horse’s heels, and maketh him throw his rider. Here is *Scorpio*, placed beside *Sagittarius*, riding on his horse. The lexiconists are at a loss from what root *sephiphon* is derived, Bochart is clear it means *serpens claudus*, which agrees well with the aukward motion of the scorpion, but not with that of any of the serpent kind. The scorpion has its sting always erect, and would wound the horse’s heel on being trod on. In the zodiac the horse’s feet are in the act of treading on the tail of the scorpion.

Verse 23. Joseph is a fruitful bough—the archers have sorely grieved him, and shot at him, that is Sagittarius. Joseph is likened

to *Virgo*, with her ears of corn; an elegant allegory of his chastity, and of his care over Egypt.

Verse 27. Benjamin shall ravin as a *wolf*. Probably Capricornus, which on the Egyptian zodiac is a goat, represented as led by Pan, with a wolf's head. The wolf is one of the old 48 constellations, and sometimes given to the Centaur, who is then called Centaurus cum Lupo.

Verse 21. Naphtali is a *bind* let loose—It should have been a *ram*, playing on the name מְלִי tali, signum Celeste, Aries. (Buxtorf.)



Verse 13. Zebulun shall dwell at the haven of the sea, and he shall be for a haven for ships—he was probably compared to *Cancer*, a marine animal, from זָבָא zaba, *testudo*.

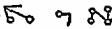
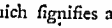
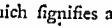
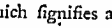
Hence I conclude the zodiac was known to Jacob. In Job it is clearly expressed by *Mazaroth Mazaloth*, that is, the circle of constellations; and therefore he says, “Canst thou bring forth *Mazaroth* in his season? knowest thou the ordinances of Heaven?” Ch. 38.. *Mazaroth* is evidently derived from אָזָר *Azor*, cingulum, einctura, and still used in Chaldee to express the zodiac, joined with *Mazaloth*. אָזָר הַמְּזֻלֹת Cingulum signorum cœlestium; i. e. Zodiacus, (Buxtorf); whence the Druidical name of it, *Grian Crios Mesfarthacda*, of which hereafter. מַזְרוֹת *Mazaroth* was used by the Chaldeans, to express the circle of the moon, or its mansions; whence the Druidical compound, *Crios*, signifies the circle or zodiac; *Grian*, the sun.

There are several passages in the sacred scriptures, which, in my humble opinion, are expressive of a knowledge of the constellations and planets. Solomon's temple, as we have shewn, was planned astronomically. God said to Balaam, I have prepared 7 altars, and I have offered 7 bullocks, and 7 runs on them—And Balaam took up his *parable*, and said there shall come a constellation out of Jacob Numb 23. So in Judg 6, Take a bullock of 7 years old—and the blood was to be sprinkled 7 times—7 times going round Jericho, with 7 trumpets—7 bullocks for a sin offering—7 bullocks for a burnt offering Job, 42

The authors of the Encyclopedia observe, that the Chaldeans *certainly* began to make observations soon after the confusion of languages, for when Alexander took Babylon, Calisthenes, by his order, inquired after the astronomical observations recorded in that city, and obtained them for 1903 years back. Are we then to suppose this knowledge was kept from the Jews? It may be asked, why are not the constellations and astronomical terms more clearly expressed in the scriptures? The Rabbins will answer that question, *Judæorum philosophi habuere vocabula, quibus sacri scriptoribus consulto abstinuerint, quia sic scribebant in plebis gratiam* (Boet art.)

The Chinese, say the Jesuits, have traditional accounts of their having been taught astronomy by Fo hu, supposed to be Noth. Kämpfer says, Fo-hu discovered the motion of the heavens, divided time into years and months, and invented the twelve signs of the zodiac, which they distinguish by animals, as we do

The Chinese character to signify a star, is  and the constellations are marked on their globe, not by the animal, but by stars joined by a right line: thus the great bear is made in this manner,  which is certainly copied from the Chaldean starry *alphabet*, by which they not only expressed the constellation, but pretended to read the fate of mankind; and from the double use of this alphabet, they became the inventors of judicial astrology. It was also an alphabet of numerals, as I have fully explained in the 5th vol. of my *Collectanea*—Chaldæi scientia stellarum periti, omnia astrorum motibus tribuebant, à quibus credebant, dispensari mundi potentias, quæ constat ex numeris eorumque proportionibus. (Philo in libro de Abraham.)

The great bear is represented, on the Chaldean globe, by a similar number of stars, as the Chinese are, with these letters  or , ART, which word signifies a bear, in Irish—and the Amaxis is thus represented,  or , AS, which signifies a wain, in Irish: the words were not expressive of any thing in Chaldee; they are lost in that language: whence I conclude Dionysius is right in giving the honour of naming the constellations to the southern Scythians, or Indo Scythæ—

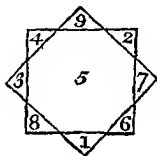
———— They first view'd

The starry lights, and form'd them into schemes. (Dion.)

Dionysius knew not that they mixed with the *Tuatha Dedan*, or Haruspices of Chaldea, who communicated the figures of these constellations to them, and then gave them the names they now bear,

probably from the Indo Scythian language; a compliment justly due to the first navigators, who shewed a path through seas before unknown. (Dion.)

To the antiquary, desirous of knowing the signification of talismans, Oriental ænigmas, &c. this alphabet is an unerring guide. For example, there is no talisman more sacred with the Arabs than the following:



consisting of the 9 digits, so disposed to make up the number 15 every way, laterally and diagonally; because the mystical Hebrew word for God,  $\text{יה}$  *Yah*, made up the number 15, viz.  $\text{י}$ =10.  $\text{ה}$ =5; and this figure the Arabs call  $\text{جحل}$  *Zabal*, because those letters make up 45, the sum total of the units added together, viz.  $\text{ج}$ Z=7,  $\text{ح}$ H=8,  $\text{ل}$ L=30=45, a name by which they call the planet Saturn.

The Egyptians marked the spheres and courses of the stars by vowels; as may be seen in Irenæus and Grotius. (Evang. p. 380.)

The Arabs had 19 names for God, which they applied to the 7 planets, and the 12 signs. (Kircher *Cædip. Egypt.*)



When the starry alphabet was used as a literary character, the Jews invented seven points as vowels, in honour of the seven planets, as may be found in Rab. Judah. And ספר sepher, or the sphere formed of these characters, signifies a book, and was called the Book of Heaven; hence the Arabs سفره اسمان Sefre Afuman, the Starry Book of Heaven, the celestial sphere. For, say the Rabbins, Jacob bade his children read in the book of Heaven, what must be the fate of you and your children: so Isaiah says, the Heaven shall be rolled up like a book.

Our word star is derived from שטר ster, which signifies a writing. (Buxt.) The *Sabeans* dedicated each species of trees to certain stars, planting them in their name, and pretending that they partook of their virtues, and did discourse with men in their sleep; (Rab. Masc. in Moreh. and Pocock, hist. Arab. 139): hence Joseph was like a fruitful bough. From שטל fatal, a plantation of trees, dedicated to the constellations, comes the Latin *Stella*, a star; in old French, *astelle* and *estelle*, a plantation; whence *Etoile*, and now *Étoile*, a star. *Stella*, ejus varie torquetur etym.\* (Ainsworth.)

That these Chaldean starry numerals or characters were used by the Brahmins, I think is evident by the translation of a Sanscrit verse of Sir W. Jones, in his Discourse on the Antiquity of the Indian Zodiac:

3,3,6; 5,3,1; 4,3,5; 5,2,2; 5,1,1;  
1,4,3; 11,4,3, 3,4,100; 2,2,32;

\* See the tree, the symbol of knowledge. Collect. V. 5. Hence every letter of the Chaldean and Irish alphabet is named from trees

“ Thus have the stars of the lunar constellations, in order as they appear, been numbered by the wise ”

And in another place Sir William tells us, that the Hindus have a sacred alphabet, the characters composing which are believed to have been taught to the Brahmins by a voice from heaven

The learned Kircher prefaces these starry characters with this observation “ *Veteres literas suis stellulis ornabant seu circulis quarum quidem spherularum in literis adjectis, cœlestibus stellarum figuris haud dissimiles, causa fuit, ut nonnulli scriptores arbitrarentur, sacras literas a primis inventoribus ex stellis, uti dictum est, inventas, atque ipsa literarum elementa plura completi significata* ”

Cornelius Agrippa mentions these characters in his book *de Occulta Philosophia* Marsil Ficinus gives Zoroaster the honour of the invention—*formavit literas cum characteribus cœlestibus signorum & stellarum à quo postmodum instructus Mercurius Trismegistus, eam tradidit Egyptus* (In *Plur. Philos.* c. 29.)

*May not the Devī nagara character of the Brahmins, be so named from the Chaldean נגל Nag, a star, and not from Nagar, a city ?* Sir W. Jones is of opinion they originally had letters from the Chaldeans. *Nagar* certainly signifies a city, in Chaldee and in Irish, whence Beal-nagar, the city of Belus, the name of several villages in Ireland. The root *gor* exists in both languages

From the constellations thus named from animals, these early

navigators transferred the idea to head-lands, rocks, &c. as sheep-head, ram-head, bull, cow, calf, &c. which was adopted by the navigators of all nations.

Much has been said of the impropriety of the names of some, or most of the animals represented on the celestial globe; as bears with long tails, &c. This objection vanishes, when it is considered that the depicting of the animal was the work of future hands: the letters only were drawn, or placed, so as to form the constellation, as may be seen in Kircher, Duret, &c.; and this is the reason the figures vary in shape and form, on the most ancient zodiacs, as may be seen in Maurice's learned work. (Hist. of Hindostan, Vol. I.) It is a fact, that the animals were very early depicted by the Egyptians and the Indians.

*The Celestial Alphabet of the Chaldeans.*

Powers as Numerals.

N	X	Π	Π	Υ	Ϟ	Α	1	Λ	30
Ξ	Ζ	Υ	Ϟ	Υ	Υ	Β	2	Ϟ	40 = 600
Α	Ζ	Δ	ς	Ϟ	Ϟ	Γ	3	Υ	50 = 700
Υ	Ζ	Δ	ς	Υ	Ϟ	Δ	4	Ϟ	60
Υ	Ζ	Δ	ς	Υ	Ϟ	Ε	5	Υ	70
Υ	Ζ	Δ	ς	Υ	Ϟ	Υ	6	Ϟ	80 = 800
Π	Π	Δ	ς	Υ	Ϟ	Ζ	7	Σ	90 = 900
Π	Π	Δ	ς	Υ	Ϟ	Π	8	Π	100
Π	Π	Δ	ς	Υ	Ϟ	Ϟ	9	Υ	200
Π	Π	Δ	ς	Υ	Ϟ	Λ	10 Final	Υ	300
Π	Π	Δ	ς	Υ	Ϟ	Β	20	Υ	500
Π	Π	Δ	ς	Υ	Ϟ	Π	400		

These letters differ a little from the *Character Mosaicus Legis ex inscriptionibus et Rabbinarum monumentis*, given by Kircher. It is remarkable that the G, or Gimel, in one of the alphabets given by Kircher, and in most of the rest, resembles the crook of Ganesa? the deity of knowledge and arts, which is put at the top of every writing of the Braminus, and is meant as an invocation to the deity. Gimel, in Chaldee, signifies a cane or reed with which the pens of the East are made. (Talm. Ccl. 7. Sal. 78.) Ganesa was also a deity of the Pagan Irish; his name is still compounded with a Chaldean word, to express a man of learning; as from *Eag*, meditation, *Eag-gnaissi*, a philosopher; that is, wise as Ganesa. מגל *luga*, meditari, cloqui; hence with a servile M, *Magh*, *Mogh*, a Druid. Apud plurimas lego Persarum linguâ *Majus* est qui nostrâ sacerdos. (Apuleius.) *Magi* appellantur quod patriâ suâ linguâ, idem sonat, quod apud nos *sapientes*. (Porphyr.) which is the true meaning of the Irish *Druidi*, a Druid; from the Arab. *Deri*, and the Pers. *Daru*, a wise man; a title that had no more connection with *Drus*, an oak, than *Art* had originally to bears with long tails.

Sir W. Jones asserts, as a fact, that the oldest discoverable languages of Persia were Chaldaic and Sanscrit; and that the Hebrew, the Chaldaic, the Syriac, and the Ethiopian tongues, are, in his opinion, only dialects of the old Arabic.

The agreement of the old Irish with the Chaldee, Sanscrit, and old Persic, makes rather an identity than a parity of languages.\*

\* Terra Gog vel Magog erat Scythiæ pars circa Caucasu, quam Colchi & Armeni, quorum dialectus erat Semi-Chaldaea. (Bochart.)

From all which it appears to me, that the ancient Irish history is grounded on truth: that they were, as they set forth, the *Aliteac Coti*, and *Aite Cotii*, ancient shepherds, chiefs of flocks, as the names declare; the *Cotii* and *Aite Cotii* of the poet Dionysius; Phœnices אֹתָא *autax*, priscus. (Bochart.) Ch. קֹתָא *atak*. קֹת *Kut*. ovīs—that these *Coti* were, as Dionysius asserts, the *Indo Scythæ*; the *Pæfici* of Mela, and the Παισυχαι of Herodotus, from the foot of Caucasus; whence the Brahmins derive their origin also. Synonymous to *Coti*, or *Cuti*, is the Indian name *Pali*, a name yet reserved in the Irish *palas*, sheep grounds; *palache*, a shepherd's hut; and to these *Pali* the Indians assign the invention of the Paisachi alphabet, as the ingenious and learned Mr. Wilford has explained, from the Sanscrit puranas.

Of the twenty-two tribes inhabiting Caucasus at this day, one is named *Ar-choti*, whose origin, says Pallas, is not known; another is named *Ossi*, probably from another old Irish word for sheep, viz. *Ois* and *Ais*. (Mem. of the Caucasian Mus. quarto, London, 1788.) From *Ois-tarath*, flocks, *i. e.* multitudes of sheep, comes the Ch. עֶשְׂתָּרוֹת *Astaroth*, greges Ovium, Deut. 7. 13. explained in the Targum. עֲדָרֵי *Adari*, which is the Irish *Aodbra*, a flock, a shepherd, &c.\*

\* Hence the goddess Astarte, mater Phœnicum, (See Bochart, Phal. 709.) who was represented by a sheep. The modern Orientalists make little distinction between sheep and goats; they are generally classed under the head of small cattle, yet their true signification is preserved in the Irish. Thus, in Arabic كُوت *kut*, Ch. קֹת *kut*; Irish, *keut*, signifies a sheep, but كُتْعَة *kutea*, in Arab. implies a flock, a herd, of any species, quæ ad armenta & greges communia sunt vocabula, says Bochart. עֶשְׂתָּרוֹת *Astaroth*, or

I flatter myself that the author of the article *Mythology*, in the English edition of the *Encyclopedia*, will be of opinion, when he has perused these sheets; that the vestiges of Druidical knowledge, to be found in this country, are not so little instructive and entertaining, or so uninteresting, as he was pleased to think what I had offered to the public in my *Collectanea of Irish Antiquities*, when the paragraph was written.

Ostaroth, he observes, is in Ch. עָדָרִי Adari, which signifies a flock in general; whereas the root is, in the Irish, *Asdh*, a sheep, *Asdhara*, a shepherd. Ch. עֲדָרִי-רַעֲיָ Adari-rai, qui oves pascit. טָלִי Tali, a ram. Gr. *tali*, *that*, small cattle, and from *asdh*, a sheep, the Latin *hardus*, a kid. These remarks are of some consequence in tracing the old names of the constellations.

[To be continued.]

## حكايت

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قالت لها اختها ان كنتي غير نايبة تهي لنا حديثك لنقطع  
 به سهر ليلتنا قالت لها حبا وكرامة بلغني ايها الهالك السعيد  
 البوفك الرشيد صاحب الراي السديد والفعل الجليل الجميز  
 قال الراوي حكى انه كان امير بارض مصر و كان قد ضاق  
 صدره ليلة من ذات الياالي فارسل رجل من بعض جلسائه  
 و قال له ان صدري في تلك الليلة قد ضاق و لم ندري  
 ما السبب و تصدي تحكي لنا حكايت فقال السبع والطامت  
 و كان ذلك نديم الهلوك فقال له يا مولاي ان لي حكايت  
 عجيب في ابتدا امرى و اني قد اشتغلت بحب جاريت  
 حبيلت ذات دلال و اعتدال و هي عند اهلها و بين امها و

\* The Asiatics have poets and story-tellers to amuse them with their recitals at leisure hours ; and such persons also attend at the coffee-houses in Turkey and Persia. In Dr. Russell's History of Aleppo is a very amusing account of their breaking off in the midst of a tale, when curiosity is on the stretch, and leaving the audience disappointed, in order to enhance their consequence. Story-tellers in India are also kept as domestics ; the Translator entertained one for some time, and found his narratives entertaining and useful, as lessons in the Hindoostan Moors, but he did not understand either Persian or Arabic, though now and then he would introduce a quotation from the Koran and poets in both languages, which he had learnt to repeat from frequent hearing, his stories were chiefly adventures of Rajas, and the Mahommedan Princes of Hindoostan. Of the

*Story from the Arabian Nights—Literally translated by JONATHAN SCOTT, Esq.*

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NIGHT 483.

HER sister said to her, if thou art not sleepy, relate to us one of the tales with which we used to pass our nights wakefully. She replied, with all my heart. It has reached me, O king! virtuous, gracious, wise in policy and conduct, of praise-worthy actions, that the historian has said, it is thus related. There was an Ameer, in the land of Egypt, whose mind being one night uneasy, he sent for one of his courtiers, and said to him, Verily to night my bosom is troubled, but the reason I know not, and therefore with thou wouldest recite some narrative \*. To hear is to obey, replied the courtier, who had been the associate of princes. My lord, a wonderful incident occurred to myself in the outset of life, I was involved in love for a beautiful girl, adorned with elegance and grace,

Arabian Nights he had not heard the name, copies of this work, however, must be extant in India. A fragment of it was procured by Captain James Anderson, who allowed me to have a transcript taken, part of which I have translated for publication. One of the tales is given in No. III p. 245 (S. II.)



ابيها وكل ما تخطر ببالي اروح انظرها في الحي لان اهلها  
 من اهل الباويت فخطرت يوما ببالي فطلبت اروح انظرها  
 على جري العادة فلما وصلت لمكانها فلم رايت احد الا هي  
 ولا غيرها فسالت بعض من البارين في الطرق فاخبروني  
 انهم قد رحلوا من ذلك المكان لقلت الهبرغ للجبال و  
 الخيل فكشيت مدة لم انظرها فالهمني الشوق اليها ولم  
 تصبر علي بعد ها و الهجبت اجذبني و راودتني نفسي  
 بالسير اليها فلما دخل علي اليل الكعني الوجد اليها  
 فقامت وشديت رحلي علي ناقني ولبست شيابي وتعلوت  
 بسيفي وركبت ناقني وخرجت طالبا لها وجديت في المسير  
 وكانت ليلى مطلبت. و انا مع ذلك الابر هبوط الاريت و  
 الافار و صعود الجبال و انا نسبع رعد وعدى الذياب و  
 اصوات الوحوش من كل جانب و مكان وقد ذهلت عقلي و  
 طاش لبي و لساني لا نعفل عن ذكر اللز تعالى فقال  
 فبينما انا سابر اذ غلبتني النوم فنهت و انا علي ظهر ناقني  
 فاحذتني و سارت بي علي الطرق الذي كبت ساير في  
 ها و اذ ابشني لطبني في راسي و انا نائم فانتبهت فراعانا  
 مروعونا خايغا قلبي برجف و اذ انا با اشجار و انهار و ازها.  
 و اطيبار تغرو و فصيح بالحان مختلفات و ان اشير ذلك  
 البرج مستبكت ببعفها بعض فنزلت من ناقني و مسكت  
 زمامها بيدي

who resided with her father and mother, and it often entered into my mind to visit her at their camp, for her family was of the desert tribes. One day my bosom felt uncommonly anxious, and I resolved to ease it by going to see her as usual, but, when I reached the spot, found neither herself nor any of her kindred, I then questioned some passengers on the road, who informed me that they had moved from this quarter on account of scarcity of forage for their camels and herds. I stopped some time on the spot, but could not perceive her returning, then desire inflamed me, so that I could not endure her absence; love drew me on, and my feelings compelled me to travel in search of her. As night approached, my impatience overcame me; I fixed the khaal\* upon my camel, put on my clothes, girded on my sabre, mounted, and speeded onwards to seek her. I had proceeded some distance, when the night became excessively dark; and I, in such gloom, had to descend into hollows and defiles, and climb the precipices. on every quarter I heard the growlings of lions and other wild beasts, my mind was alarmed, my heart beat, but my tongue did not cease from repeating the names of God most high. As I proceeded, stupor overcame me, and I sunk into sleep upon the back of my camel, when she carried me on, and conveyed me from the road I was pursuing. At length the bough of a tree struck against my head as I slept, upon which I awoke, confused and disordered by the heat of the sun; my heart sunk within me, when, lo! I was among trees, and streams, and flowers, and varieties of birds, harmonious in their different strains. the branches of this forest were entangled one with another. I alighted from my camel, and laid her bridle in my hand.

\* A pad or saddle for camels.

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و لا ريب التلعها حتى صاحبها من تلك الاسير  
الى ارض الغداة فاصلحت نفسي واسويت رايها على طبرها  
والادري ان انا ذاهب و لا اعلى ان نسوي الاعداد  
جديد نظري في تلك الدرب فاحب لم بار في صدر  
الدرب فوكرب نفسي و سرب مطالبا الى تلك الدار صبي  
است الدنيا فغانها و نامت فيها و ان انا رايها حيا مضروب  
و رمح مكرور و رائد فابعد و حذل و معه و ابل سائب قلب  
في نفسي ما سان هذا الحيا في تلك الدرب و صده و لله  
ان هذا الشأن علمت ثم بعدت الى حلف الحيا السلام  
عليكم و رحبت اليه فخرج الى من الحيا عالم من انا نسعت  
عسر سب كانه النذر اذا اسرف و السكاعب اللص و طاهرة  
بي عنده فرد على السلام و قال لي يا ابا العزب اطل انك  
طبيب على الطريق فعلى لم نعم فارسدس برحيك برحيك  
الذ ثم قال لي سائبا يا ابا العزب ان بلدنا هذه سيعب و  
هذه للبلد مطلب موحس بعدد الدرد و الامطار و لا نامس

\* At the conclusion of each night, the Sultana Sheherzade either drops asleep, or, perceiving morning dawn stops her narrative, when her sister Deenazade asks her why she leaves off. If the Sultana will let me live, continues she, I will go on to-morrow.

## NIGHT 484 \*

I did not cease leading her till I came out of the forest into an open desert, when I recovered myself, and remounted upon her back, but could not determine which way I should go, or divine where Providence might direct me. I cast my eyes over the barren expanse, when, lo! a fire appeared in the midst of it. I whipped my camel, and speeded towards it till I came, when I checked my reins, and examined it. Then I beheld a tent pitched, lances stuck into the ground, a flag standing, horses picketted, and camels feeding, I said to myself, what can mean this tent in such a solitary spot, alone, though certainly it has a magnificent appearance? Then I went behind the tent, and cried out, Health unto ye, O inhabitants of this abode! and may God have mercy upon you! Upon this, there came out of it a youth, seemingly about nineteen, who appeared graceful as the rising morn, and valour beamed upon his aspect. He returned my salutation, and said unto me, Brother Arab, I suppose thou hast lost thy way. I replied, Yes, out of thy kindness put me right, and God will compassionate thee. Upon which he answered, Brother Arab, my dwelling is in this desolate waste, but the night is gloomy and dreary, and very cold and rainy, and there is no surety for thee against the wild beasts, that they

*night* The same question, answer, and nightly request, are reiterated on every break-off of a tale, but I have left them out, as they occasion, not only needless repetition, but disagreeable interruption to the thread of the story (*Scott*)

عليك من الوحوش ان يغترسك فا انزل عندي علي رجب و  
 البسنت فاذا ظهر النهار ارشدك الي الطريق فنزلت عنطه و  
 قد عقلت نائني و علفت عليها و اذا بالشاب قد قام و راح  
 و غاب و اني بشاة قد بحها و سلخها و اضرم النار و عجبها الي  
 ان استوت في عجاجها و اخرج ابزار ناعبت و ملحقها و حار  
 بقطع من ذلك اللحم و بشوت علي النام و برش عليه من  
 البهار و يعطيني ناكل و الشاب تنهوا رة و بكى نارة فعد  
 ذلك باموالى عليت ان الغلام عاست و لهان منلي و لا  
 يعرف العشق الا من ذامه

## NIGHT 485.

فقلت في نفسي انا في منزله و ابهجم عليه بالسؤال  
 فبهنت نفسي و اكلت بحسب الكفايت فقام الشاب و دخل  
 الي الحبا و خرج لي بطست و ابرف و ضد بل مكلن من  
 الخبز و اطرافه من كشته بالذهب الاحمر و فعموم ملان بالها  
 ورد الزوج بالهشك فتعجبت من طرفه و رم حاسب و  
 قلت في نفسي ما اعرب الطرف في هذا الباديت فغسلنا  
 ابادنا و بحدنا ساعت ثم قام و دخل و طع بيني و بين  
 فطعت من الدجاج الاحمر ثم خرج الي و قال لي ادخل نا

may not tear thee in pieces. Lodge with me, then, in safety and repose; and when day shall appear, I will guide thee on thy way.

I dismounted, when he took my camel and picketted her, and gave her fodder; after which he retired for a while, and brought a sheep, and killed it and dressed it. Then he kindled a fire, and blew it, till it became brightly in a glow, and took sweet seeds, and sprinkled salt over them, and cut up the meat, and put it upon the fire, and scattered the seasoning over it, and presented me with a grill. The youth every now and then beat his breast, and often wept; from which, O my lord! I guessed that he was in love and distracted like myself, and only knew the passion from its afflictions.

### NIGHT 485.

Then I said within myself, I am in his habitation, why should I intrude upon him with questions? So I restrained my curiosity, and eat as much as sufficed me. Then the young man arose and went into the tent, and brought out a bason and ewer, with a napkin embroidered with silk, and its edges fringed with gold, also a bottle of rose-water mixed with musk. I was astonished at his elegant demeanour and politeness, and said to myself, how wonderful is so accomplished a person in this desert! We washed our hands, and conversed for a while; after which he retired to the tent, and cut in halves for me and himself a piece of red damask. Then he came out to me and said, Brother Arab, go in and chuse thy

اخا العرب وخذ مصجعك لتستريح. فقد وجدت في تلك  
 الليلت تعب كثير ورضب قد خلت و اذا انا نجده فرانس من  
 الدباج الأخضر فعند ذلك تزعت ماعلي من الثياب و نهت  
 تلك الليلت لم ارا منلها في عبري فلم ازل كذلك و انا  
 متفكرا في هذا الغلام الى ان جوال الليل و نامت العيون فلم  
 اشعر الا واذ بحسن صوت محفي لم اسبح الطف منه و الارق  
 حاسنته فرفعت سجاجد المغرب و نظرت و اذا بصبيث لم ادري  
 احسن منها و وجهها و الشاب حاحب الحبا معها و هما ببكيان  
 و يتساكيان الم الهوى و الصبايب و البعاد و التجوى و سندب  
 اشتياقهما الى التلاق فقلت العجب من هذا الشخص الساني  
 و ان لم ادري في البيت غير هذا الغلام و لم اري غير هذه  
 الببت في هذه البادرت لم قلت في نفسي لا شك ان هذه  
 الجاريت من نواب الجن نحب و نهوى هذا الغلام و قد  
 تغرد بها في هذه البادرت و المكان

place of repose, for last night thou must have endured much fatigue and uneasiness. Then I entered, and, lo ! I found a mattress of green damask.

I put off my clothes, and slept that night, (never have I experienced its like in all my life) ; but when I awoke, \* and was conjecturing respecting the young man, night had advanced, and all eyes were closed. I could guess nothing, when, lo ! a gentle sound, than which I had never heard one more soft or tenderly affecting. Then I lifted up the curtain of the muggrub,† and gazed around, when, lo ! a damsel, than whom I had never beheld one more beautiful ; and with her the youth, owner of the tent ! They wept, and complained of the pangs of love and ardent affection, of absence and separation, and the violence of their desires.

Then I said to myself, there is a wonderfully dignified appearance in this personage, yet I perceive no other in this abode but himself, and no other than this single dwelling on the plain. Hence I supposed, that surely this damsel must be one of the daughters of the Genii who had fallen in love with the youth, and that he had retired with her to such a solitude.

\* The text here is obscure : I suspect an error in the copyist. If written *لما اراد ان ينام* it will be, literally, " When I ceased from this, or from doing so, " i. e. sleeping, which I have rendered, " When I awoke," by construction. The Arabic idiom is often too brief, as the Persian is diffuse, to bear literal translation in our language. (*See H*.)

† The recess in a tent for sleeping on.



## NIGHT 486.

فَتَحَقَّقَتْهَا فَأَذَى بِنْتُ عَرَبِيَّتٍ اُنْسِيَتْ اِذَا رَمَقَتْ بِجَعِينِهَا  
تَخْجَلُ الشَّهْسُ الْبُضِيَّتِ وَقَدْ اخَا الْخَبَا مِنْ نَوْرِ وَجْهَهَا وَ  
يُبَاضُّهَا فَلَهَا تَحَقَّقَتْ اَنْهَا مَكْبُوتَةٌ غَلَبَتْتِي الْغِيْرَةُ عَلَيَّ الْعَبْ  
قَارْخِيَّتِ السُّتَارُ وَغَطِيَّتِ وَحَيِّي وَنَهَتْ فَلَهَا اَصْحَبَتْ لَيْسَتْ ثِيَابِي  
وَتَوْضِيَّتِ وَطَيَّتِ الصَّبِيْحُ ثُمَّ قُلْتُ لَدَيَّا اخَا الْعَرَبِ هَلْ لَكَ اَنْ تَرْسُدَ  
نَبِيَّ اِلَيَّ الطَّرِيْقَ فَقَدْ تَغَضَّلْتَ وَزَادَ فَضْلَكَ عَلَيَّ ثُمَّ نَظَرْتُ عَلَيَّ  
وَقَالَ عَلَيَّ رَسْلُكَ يَا وَجْهَ الْعَرَبِ الْبُضِيَّاتِ ثَلَاثَتِ اَيَّامٍ ثُمَّ اَقْبَتِ  
عِنْدَهُ ثَلَاثَةَ اَيَّامٍ فَلَهَا كَانَ الْيَوْمَ الرَّابِعَ جَلَسْنَا اِلَى الْخَدِيثِ  
سَاعَةً مِنَ الزَّمَنِ وَسَالَتْهُ عَنْ اَسْبِهِ وَعَنِ نَسَبِهِ فَقَالَ اَمَّا نَسَبِي  
فَاَنَا مِنْ بَنِي عَذْرَةَ وَ اَنَا فَلَانُ بَيْنَ فَلَانٍ وَ عَمِّي فَلَانُ فَلَهَا  
وَصَبَغَ لِي جَسَدَهُ وَ نَسَبَهُ فَأَذَى هُوَ ابْنُ عَمِّي يَا مَوْلَايَ وَ هَذَا  
مِنْ شَرَفِ بِيوتِ بَنِي عَذْرَةَ قَالَ فَقُلْتُ لَهُ يَا ابْنِي الْعَمُّ مَا حَمَلَكَ  
عَلَيَّ مَا اَرَاهُ مِنْكَ مِنَ الْاِنْفِرَادِ فِي هَذِهِ الْبَرِيَّةِ وَ كَيْفَ تَرَكْتَ  
عَبِيدَكَ وَ جَوَارِكَ وَ اِنْفَرَدْتَ بِنَفْسِكَ فِي هَذَا الْبَكَانِ فَلَهَا  
سَمِعَ كَالْمَنِيِّ تَفَرَّغَتْ عَيْنَاهُ مِنَ الْبَكَاءِ وَ اَنْ وَ اَشْتَكَا وَ قَالَ يَا

## NIGHT 486

Then I gazed at her more narrowly, and, lo! she was human, and an Arabian damsel. When she glanced her eyes, the dazzling sun was outvalled, and the tent was filled with light from the lustre of her aspect, and her beauty. When I perceived that she was a beloved, respect for love restrained me, I let down the curtain, and covered my face, and slept. When morning dawned, I put on my clothes, and performed my ablutions, and said my prayers. Then I said to the young man, Brother Arab, if thou wilt direct me on my way, as thou hast already obliged me, thy kindness will be still greater. He looked friendly at me, and said, O noble Arab! if it suits thy convenience, let me entertain thee for three days. Then I abode with him three days, and when it was the morning of the fourth, as we were sitting in conversation, I inquired of him his name and family. He replied, As to my descent, I am one of the tribe of Ayzra, and I am such a one, the son of such a one, and my uncle is such a person.

When he had described his family and descent, lo! he was, my lord, the son of my uncle, and of the noblest branch of the house of Ayzra. Then I said to him, O son of my uncle! what has induced thee to what I have seen of thy solitude in this desert? Wherefore hast thou left thy dependants and thy neighbours, and sequestered thyself in this wild? When he heard my words, his eyes became suffused with tears, he sighed deeply, and said, O my cousin! I admired passionately the daughter of my uncle, and

ابن العم انني كنت محب لابنة عمي مقتونا بها مسغفونا بهواها  
لا طيق الغراق عنها ساعة واحدة فاستد عشقي بها فخطبتها  
من عمي فابي ان تزوجني بها و زوجها لرجل من بني عذره  
و دخل بها و اخذها الي حلة الذي هو في ها

## NIGHT 487.

فاما بعدت مني و حجبت من النظر اليها جهلتي لوعاب  
الهوى و سده الشوق و الجوى علي ترك اهلي و مفارقتهم  
و البعد عن عشيرتي و اقاربي و اخواني و اصديقي و خلاني  
و جيع ما انا فيه و تغدب بهذا البيت في هذه البرية و الغف  
الوحدة و الانفراد فعلت له و ابن ابيانهم فقال لي هم قريب  
من ذوة هذا الجبل و في كل ليلت عند الهجوع و الهوو  
من الليل عند نوم الاعين ننسل من الحي سرا يحيت لا يشعر  
بها احد و تجي الي عندي فاكتفي منها بالحب و النظر  
اليها وطرا و نغضي مني وطرا و ها انا مغيم هنا كذلك علي  
هذا الحال و في كل ما تجي نسليني ساعة من الليل الي  
ان نغضي الله امرا كان مفعولا او بانيني البعصود علي رعم  
اف الكاسدين او يحكم الله لي و هو خير الحاكمين

was distracted by her love, so that I could not endure from her an hour of absence; my passion became extreme, and I begged her in marriage of my uncle; but he refused to unite me with her, and married her to another man of the tribe of Ayzra, who went in unto her, and carried her to the village in which he dwelt.

## NIGHT 487.

When she was taken away from me, and I was deprived of seeing her, despair, and the violence of distracted love, led me to desert my family, and absent myself from them, to quit my parents, my relations, my kinsfolk, and my companions, and all that I held dear; I retired to this abode in the desert, and became enamoured of solitude and retirement. Then I said to him, Where is their residence? He replied, Near the summit of yonder mountain; and she, every night, privately, in the quiet and stillness of the dark, when sleep hath overpowered the eyes of the village, in a way that no one can discover, repairs to me; when I gratify myself with her conversation, and gazing rapturously upon her; and she is equally delighted with me. Thus I dwell here, in the manner you have seen; and as long as she visits me, quick will glide away the hours of night, until the Almighty shall execute his fixed decree, grant us our wishes in defiance of the envious, and adjudge us the reward of the patient under affliction.\*

\* Meaning their union in Heaven

قال الراوي فلما بالغلام يا مولاي بحديثه غممني امره  
وصرت في ذلك الحال في حيرة لها احابني عليه من الغيرة  
فقلت له يا ابن العم هل ترضي ان ادلك الي خيرة اشير بها  
عليك وفي ها ان شا الله عين الصالح و سبيل الرشد و  
النجاح وبها يفرج الله عليك الذي تخشاه فقال لي قل لي  
يا ابن العم فقلت له اذا كان الليل و جات جاريت فاطرحها  
علي ناقني فانها سريعت السير و اركب جوادك و انا اركب من  
بعض هذ النوق و اسير بكم في الليل جميعه فبا يصبح الصباح  
الا و قد قطعت بكم براري و وديان م تغارو تكون قد بلغت  
مرادك و ظفرت لهحبوبت قلبك وارض الله والسيفه الغلا و انا  
ولله مساعد لك بروحي و بهالي ما دمت حيا

## NIGHT 488.

فلما سبع ذلك قال لي يا ابن العم حتي اشارورها في  
ذلك فانها عاقلت لبمبيت خبيرة بالامور قال فلما جي الليل و  
كان وقت مجيها و هو منتظر الوقت المعلوم فابطلت عن  
عادتها فرايت الدتا و قد خبرج من باب الخبا و قد فتح فيه و

The narrator continues, When the youth, my lord, had told me his story, his situation affected me, and I became involved in contemplation. An ardent wish to assist him possessed my mind, and I said, If thou wilt consent, I can point out, to thee an eligible plan, which, by God's blessing, will turn out, agreeably to my hopes, successful and fortunate, and by it God will relieve thee from that which thou endurest. He exclaimed, O son of my uncle! reveal it to me. I replied, When midnight arrives, and the damsel cometh, seat her upon my camel, which is swift of pace, mount thy horse, and I will ride upon one of these camels, and speed with you all night. Morning will not dawn, until I shall have conducted you through the forests, the haunts of wild beasts, and the deserts: thy object will be attained, and thou wilt be rendered happy with the beloved of thy soul: the land of God is wide enough to find a residence in; and I swear, by the Deity, that I will be thy helper and thy friend, with life and property, as long as existence shall remain.

## NIGHT 488.

When he heard this, he said unto me, O son of my uncle! I will consult with her on this scheme, for she is intelligent, prudent, and of sound judgement. When night was far advanced, and the usual time of her coming was arrived, he impatiently expected the moment; but she was later than customary. Then I looked at the youth, who went to the door of the tent, and, opening

جاز يستنشقه هبوب الريح قال ثم دخل الخبا وقعد ساعت  
 وهو يبكي ثم قال لي يا ابن العم لابد أن لابنت عمي  
 في هذه الليلة من خبر وقد حدث لها حادث أو عاقها  
 عني عايقني ثم قال اجلس مكانك حتي انيك بالخبر ثم اخذ  
 سيفه و جعلت و غاب عني ساعت من الليل ثم اقبل و  
 علي يده شي يحمله ثم صاح الي فاعث اليه فقال انذري  
 يا ابن عمي ما الخبر فقلت لا قال فجعت في ابنت عمي في  
 تلك الليلة لا هنا كانت قد توجهت اليها كعادتها فتعرض  
 لها اسد في طريقها فاقتربها و لم يبق مهنه الا ما نري ثم  
 انه طرح ما كان في يده فاذا هو مشاش الجاربت و شي من  
 عظامها ثم بكأ بكأ سديدا و ارمي الترس من يده و هو  
 كيبا حزينا ثم قال لي لا تبرح من مكانك حتي ناتي  
 اليك فبض و غاب عني ساعت ثم عاد الي و علي يده  
 راس الاسد فطرحها عن يده ثم طلب مني ما فانيته بالها  
 فاغتسل و غسل ثم الاسد و صار يقبلد و يبكي بكأ شديدا ثم

his mouth, drew in the exhalations of the gale; \* after which he returned, and sat down for a while, and wept.

Then he said unto me, O my cousin! there are no tidings this night of the daughter of my uncle; some disaster must have befallen her, or an accident have kept her from me; do thou remain in thy place until I come to thee with intelligence. He took his sabre and shield, and was absent about an hour of the night, when he returned, bearing something in his hands, and called to me aloud. I hastened to him; and he said, Canst thou guess, O my cousin! what tidings I have brought? I answered, No. He exclaimed, The daughter of my uncle this night has perished; she was coming to me, as usual, when a lion sprung upon her on the way, and tore her to pieces, and there remains of her nothing but what thou seest. Then he set down what was in his hands, and it was the thigh bone of the damsel, and part of the ribs. He wept piteously, threw away his shield, and remained for some instants in agonizing lamentation; after which he said to me, Leave not thy seat until I return to thee again. Then he went out, and was absent for an hour; when he came back, and in his hands was the head of the lion: he threw it down, and asked me for water. Then I brought him water, and he washed himself, and cleansed the mouth of the lion, and kissed it,

\* To Europeans this figure will appear inelegant, but Oriental poets often describe the breeze as perfumed with the essences used by their beloved. Thus the Prince Jehaunder Shah, in his *matin* walks, exclaims from Hafiz:

“ The breeze this morning is scented with amber,

“ Perhaps my beloved may be passing over the plain.”

*Vide Bahardaneh, Vol. III. p. 157.*



قال يا ابن العم سالتك بالده وبحثت القرايت والرحم الذي  
 بيني وبينك ان تحفظ وصيتي انك تكون ستر علي في  
 هذه الساعت فاني ميت بين يديك

## NIGHT 489.

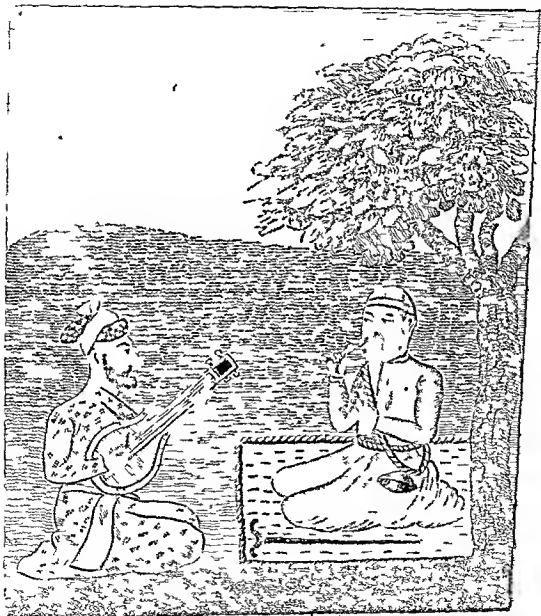
فان كان ذلك غسلني وكفني وهذه الباقي من  
 ابنت عبي في هذا الثوب وادفنا جعنا في قبر واحد ثم  
 انه بكأ حتي انتحى ثم دخل المضرب و غاب عني ساعة و  
 خرج وهو يتنهد ويصيح ثم انه شهق شهقت فخرجت روحه  
 و فارق الدنيا فلما رايت منه ذلك صعب علي وكبر عندي  
 حتي كدت الحق به من سده حزني عليه ثم تقدمت  
 اليه و فعلت مثل امرني به من الغسل وكفنتها وواريتها  
 الي التراب في قبر واحد و اقبعت عند قبرها ثلاثة ايام ثم  
 ارتحلتم ومكثت عدة سنين اتردد الي زيارتها تم تم تم

and wept bitterly ; after which he said, O son of my uncle ! I conjure thee by God, and by the ties of kindred between thee and me, that thou observe my last will, as thou wilt be my intomber within this hour, for I shall expire before thee.

## NIGHT 489.

When this happens, wash me, and enshroud me with the remains of the daughter of my uncle in these clothes, and bury us together in the same grave. After this, he wept till he was exhausted ; when he retired to his muzrub, and remained absent from me about an hour. Then he came out, and beat his bosom, and lamented bitterly, and at last fell into expiring agonies ; when his soul departed, and he left this world. When I beheld this, mournful was my condition ; but it was incumbent upon me that I should perform my duties towards him, notwithstanding my heavy affliction. I went to him, and did as he had enjoined me with respect to washing, and enshrouded them, and laid them in the earth in one grave, near which I remained for three days. After this I returned home, and staid two years, when I repaired again to visit their tomb.\*

\* At the conclusion of this tale, the Ameer of Egypt rewards the narrator, of whom he requests another story, when he begins that of *Fatima Bint Ameen*.



بابا نانک و مردانہ ربابی

*Account of a large and valuable Collection of Oriental Manuscripts, brought from Surat by SAMUEL GUISE, Esq. and now to be sold. Continued from No. III. p. 315.*

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WE now proceed to notice the Sanscrit Manuscripts of this Collection — The first is an oblong thin volume, intitled *Satra Gun*, with some rudely-drawn schemes or tables, the subject is said to be Astronomy.

The second is a thin oblong volume, written in a more uniform and handsome character than the former.

The third is intitled *Gerry Guchan*, a thin oblong volume, like the first-mentioned.

The fourth is a small octavo manuscript, intitled *Rutton Mallab*.

The fifth is likewise a thin octavo volume, and intitled *Zanum Patree Nezoom*.

The Zend and Pehlavi manuscripts now follow; most of which

were purchased by Mr. Guise from the widow of *Darab*, the Parfi preceptor of M. Anquetil du Perron, at Surat ; and some of them such as that learned and inquisitive Frenchman could not procure.

A very large and finely written volume in folio, the *Vendidad Sadè* ; of which M. Anquetil du Perron has given a translation. *Zendavesta*, Vol. I. Part II.

Another very large and finely written folio volume, containing the *Vendidad Sadè*, *Izeshne Sadè*, and *Vispered-Sadè*, in Zend ; written in A. D. 1670. (See Anquetil du Perron.)

Another very large volume, containing the same three works ; transcribed A. D. 1750, in a very fine hand. (See a specimen in the miscellaneous plate, p. 318, fig. 4.)

A large quarto volume, well written, containing the *Vendidad Sadè*.

Another quarto volume, containing the same work ; with a commentary in Pehlavi.

A very thick and large quarto volume, written in a fine hand, containing the *Vendidad Sadè*, *Izeshne Sadè*, and *Vispered Sadè*, before mentioned, in Zend ; with the *Vistaspce Isfibt*, in Pehlavi, Pazend.

A quarto volume, containing one of the ancient Parfi *Ravajets*, or traditions.

An octavo volume, containing the *Sirauze*, in Pehlavi; the *Izschne Karia*, and *Afiin Gabanbar*.

A small quarto volume, containing the *Visspered*, in Zend.

An octavo volume, of which the first and last pages have been supplied by a different hand. It is intitled, in the modern Persick characters, کتاب فروشی *Kitab Feroushi*.

An octavo volume, containing the *Neaschts Iescht*, in Pehlavi and Sanscrit. The Sanscrit translations of the Zend and Pehlavi manuscripts, which are found amongst the Parsees of Surat, were made, according to M. Anquetil du Perron,\* above three hundred years ago, by the Mobeds, *Neriosengh* and *Ormuzdiar*.

Another octavo volume, containing the same work; viz. the *Neaschts Iescht*, in the *Hindoo* language and character. (See a specimen in the miscellaneous plate, p. 318, fig. 3.)

A volume, containing only a few words written in each page, which, it appears, were to have been filled up with explanations. From the modern Persian title, *Loghat Zend* لغات زند it may be styled a Vocabulary of the Zend Language.

Another octavo volume, containing the *Neaschts Ieschts*, fairly written in Pehlavi.

\* Zendavesta, Vol. I. Part II. p. 5.

A small volume, containing a vocabulary of Pehlavi and Zend; also two treatises on the Pazend Language, the Parsi Religion, and Astrology.

The *Izeshne*, in Zend; an octavo manuscript, well written.

An octavo volume, containing the *Daroun Sadè*, in Zend, and in the Indian of Guzerat: this work is part of the Parsi Liturgy, and consists of several chapters of the *Izeshnès*.

The *Shekun Goumani*, a moral and theological work, written in a large and fair character.

The *Vispered* and *Serosch*, in Pehlavi; a thin octavo manuscript.

A small and thin octavo volume, containing the work called *Tourto Neaschs*.

An octavo manuscript, containing the *Purshefb Pasokk*, in Pehlavi; fairly written.

A large octavo volume, containing the *Izeshnec*, in Zend and Sanscrit.

The *Minokbered*, in Pehlavi and Sanscrit. Of this manuscript some account has been given in the Oriental Collections, Vol. II. p. 96; and a fac-simile of the first lines, in the miscellaneous plate, same page.

An octavo volume, fairly written, containing the *Vadjerguerd*, or a collection of prayers which accompany certain ceremonies.

An octavo manuscript, finely written, containing the *Izefchne Sadè*.

A very thick volume, well written, containing the *Neafsch Iefcht Sadè*; or a collection of various *Neafches*, or devotional compositions.

An octavo volume, written by *Darab*, containing the *Feroufke*, in *Zend*.

The *Boun Deheff*, or Cosmogony of the *Parfis*; a well written volume in octavo. This work is translated by Anquetil du Perron. *Vide Zendavesta*.

A large volume, in *Pehlavi* and modern *Persian*, containing the *روایت بزرگ Ravayet Buzurk*, or *Great Tradition* of the *Parfis*; the ancient tenets of their religion, &c.

An octavo volume, in modern *Persian*, containing the *Sadder*; of which the learned *Hyde* has given a translation in his *Relig. Veterum Persarum*.

The story (in modern *Persian* verse) of *Cbengberngach*  
چنگرنگ‌هاچه

The *Viraf Nameh*, in modern *Persian* verse: this is a thin quarto



volume, with various miniature paintings rudely executed, representing the various situations of the soul in a future state, both of reward and punishment. (See miscellaneous plate, p. 318, fig. 1.)

“A volume, consisting of some specimens of fine Persian writing, Indian portraits, and other drawings.

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*Antiquarian and Critical Illustrations of Persian History and Romance---By W. OUSELEY, Esq.*

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*The following observations were originally written to illustrate some passages in the Tarikh Jehan Ara, one section of which (containing the Annals of Iran) it was my intention to have published, with copious notes and illustrations: that section, with a literal translation, has been lately presented to the Public in my “Epitome of the Ancient History of Persia;” but the notes are reserved for another occasion, of which I have spoken in the preface to that work. The following passages, however, (taken at random from several hundred) will serve as a specimen of the manner in which I had designed to illustrate the Jehan Ara by extracts from various other manuscripts: the first is a note on the word Nimrod, in the account of Cai-Kaus, second monarch of the Caucasian Dynasty, thus occurring in page 17 of the “Epitome,”*

&c. "His surname was Nimrod, which, in the Arabick language, is lam yemat or immortal, corruptly altered into Nimrod.

No. I. NIMROD—This resemblance of names has induced some historians to confound *Cai Caur* with Nimrod, the son of *Cush*, mentioned in the Bible\*: But Mohammed Saduk† informs us, that

گفته اند که او ند نبرود است لیکن مانند نبرود قصد  
سعود آسمان کرده بود

"It has been said that he was not Nimrod, but that, like him, he attempted to ascend into the heavens."

The Hebrew name of Nimrod being derived from נמר *ta rebel*, (a Chaldaick word) would not be inapplicable to the Persian Monarch after his impious and vain undertaking; the tale, however, of his attempt to soar among the clouds, may probably be founded on his desire of studying the motions of the heavenly bodies, for which purpose he is said to have erected two astronomical observatories, one in the vicinity of Babylon, and another on the spot where Bagdad now stands.‡

\* Genesis, chap. x §, 9. &c.

† Of the various manuscripts and authors quoted in these Illustrations, an account shall be given in the introduction to my future historical work. Some short notices of them may be found in the Preface to the "Epitome."

‡ Archbishop Usher is of opinion, that Astronomy was cultivated by the Babylonians in the time of Nimrod. "Unde apparent siderum contemplationi vacare expisse Baby-

"lonos ipsius Nimrodi temporibus," &c.

Annal. Vet. Testam. p. 5. fol. edit. Lond. MDCL.

That most rare and excellent chronicle, the *Tabkat Nafferi*, after relating some anecdotes of this ancient Monarch, informs us, that

سک رواست صرح بابل ساجد نار حال آسپان اطلاع داد

“ according to one tradition, he erected the Tower of Babel for the  
“ purpose of investigating the state of the heavens \*”

The extraordinary enterprize of Cai-Caus is related at length in the *Shah Nameh*—he is there said to have trained young eagles† for the purpose of bearing him into the sky, seated on a throne or

\* Hamdallah Mustoufi, in his *Tarikh Goudah*, says,

در ولایت دیار کربستانه بلند ساجد و بر تل عمارت کرد آسمانی آراست  
میخوانند

“ In the land of Mesopotamia he caused a very high heap, or artificial mount, to be  
“ thrown up, on which he erected a building, at present called Affer

Of this, the *Tarikh Moagem* thus speaks

و آراست او رصدی در بابل است کد آراستل عترتوں خوانند

“ And of the remains of his works, is that observatory at Babylon, which they call  
“ the *Tel i Afferkoun*, or the Height of Afferkoun—He erected another at *Baghdad*,  
according to the *Teb al tovarikh*—و او رصدی در بابل و یکی در بغداد ساجد

† EAGLES.—In the original *karges* or *garkes*—a bird which, according to the Persian fictions, was of prodigious size, and lived many hundred years, it appears, however from a very neat painting, in a beautiful copy of the *Ajaneb al Makhlusat*, to be nothing more than a large falcon, and answers nearly to that called by Ornithologists the *Falco Leuccephalus*, or white headed eagle, the body being ash coloured and white, the crooked beak and legs yellow, and the talons black

(See the article *Falco*, in that excellent work the *Encyclopaedia Britannica*, published at Edinburgh.)

chair, to which they were harnessed.\* His impious pride was gratified by a momentary success, which rendered his fall the more humiliating, hurled from the clouds, this wretched madman must have perished, had not the divine wrath been tempered by mercy, which reserved him for a life of penitence.

Ferdousi mentions various traditions on the subject of Cai-Caus's rash undertaking.

و هر کوبه هسب آواز ایں  
بداند بحر بر ملک زار ایں

“ There are reports of every kind relative to this affair, the truth of which is a secret known only in the heavens ”

All agree, however, that the king's original design was to pry into the nature of the sun, moon, and stars,† but this is attributed to the suggestions of Satan, who, presenting himself one day before Cai-Caus, as he was going forth to the chase, (for he, too, was a *גבר ציד* mighty hunter, Genesis x) — — — —

\* According to the *Tarikh Tabari*, he ascended into the sky by means of a talisman, the power of which enabled him to take, as companions, several of his nobles and courtiers, but

چون اینجا رسیدند که ابر مود آید بد طلسم بسکت و همد ار هوا  
فروماندند و همد نمرود و کیکاوس نمرود

“ when they came where there was a cloud, the fastening or knot of the talisman was broken, and they all fell from the air, and died, but Cai Caus did not die

† I have before observed that he constructed an observatory at Babylon. The famous tower erected there, was, according to some commentators, devoted to astronomical studies in the time of Nimrod

بِرون شد یکی روز از بهر شکار  
(*Shah Nameh*)

represented to him, that as he possessed all the treasures of the earth, he would become more than mortal by acquiring a knowledge of the celestial bodies, and the secret causes of their revolutions. In the vain hope of learning these, and intoxicated with wine, Cai-Caus ascended the throne, which Ferdousi *accurately* describes, and was borne aloft, declaring that he would explore the 'secrets of the spheres, and "reckon one by one the stars of heaven."

همان اختران سر بسر بشمرم

"According to some," adds the poet, "he provided himself  
"with a sword, his bow, and arrows."

دیگر گفت از آن رفت بر آسمان  
که تا جنگ ایند کند بد کمان  
شنیدم که نهروند کاوس بود  
که بیبایه بر مگر و اتسوس بود

"Others say, that he ascended the skies with an impious intention  
"of making war on the Almighty; and I have heard that Cai-Caus  
"is the same as Nimrod, who was full of deceit (or magick arts),  
"and guilty of innumerable provocations."

بکونسار گشتند ز ابر سیاه  
کشان از هوا فرو تخت شاه  
سوی پیشه شیر چین آمدند

“ (The eagles) were precipitated headlong from the black clouds,  
 “ and drew with them, from aloft, the throne of the king: they  
 “ fell near the forest of Lions, in Cheen, or Tartary,” &c.

In the deserts and forests, amid the retreats of savage beasts, the wretched monarch, humbled in the dust, sued for mercy, and obtained it: his understanding was restored, his penitence was sincere; and the chiefs of Persia, who had sought him for a considerable time, were at length permitted to lead him from the forest, and restore him to his people. His insanity, however, and wickedness, had been so excessive, that the chiefs were provoked to revile him in opprobrious language.

بدو گفت کودرز کین خارستان  
 ترا جای زیبانراز شارستان

Gudarz said to him, “ This thorny forest is a fitter habitation  
 “ for you than a city, the abode of men.” And the poet declares,  
 that

خرد نیست اورا نه هوس و نه رای  
 نه مغزش بجایست و نه دل بجای

“ He possesses neither wisdom, sense, nor prudence—neither are  
 “ his brains, nor his heart, in their proper places.”

I have dwelt on this article, perhaps, with a degree of prolixity, because it corroborates, in a twofold instance, my assertion,\* that

\* In the intended preface.

the Old Testament has furnished materials for many anecdotes of Persian history and romance: If the beginning of Cai-Caus's story resembles that of Nimrod, the reader will, perhaps, anticipate my observation, that in the catastrophe, it seems to record the punishment of another Babylonian monarch, who suffered a *privation of understanding*; was driven from men, and *dwelt with the beasts of the field till his hairs were grown like eagles' feathers*; and who, the divine anger being appeased, was *re-established in the kingdom, his counsellors and lords having sought unto him*.\*

The reigns of Cai-Caus and Nebuchadnezzar † are placed, by chronologers, in the same century; but the inconsistency of assigning to their age the actions of Nimrod, who flourished many hundred years before, may be objected to my assertion: the reader, however, will perceive, in the course of these pages, that this is not the only instance of such incongruity. The Persian writers, from an imperfect knowledge of Jewish history, frequently confound the personages and occurrences of different ages; ascribing to one king the actions of another, whether his contemporary or predecessor. A similar confusion would probably be the result, were we, after slightly perusing the ancient records of any nation, relying perhaps on memory or oral traditions, to attempt a particular account of persons and events.

\* See the History of Nebuchadnezzar, in the book of Daniel, ch. 4.

† According to Archbishop Usher, Nebuchadnezzar began to reign in the year 607 before Christ. Cai-Caus, according to Sir W. Jones (who does not, however, remark any coincidence) in the year 600. See a short History of Persia, prefixed to the Life of Nadir Shah, in *Englsh*.

No. II. (*This note belonged to the word Khuzistan (the ancient province of Susiana), in page 43, Epitome of the Ancient History of Persia.*)

In some manuscripts the name of this province is *Khuristan*; but the variation from *Khuzistan* being only in the omission of a point, I am induced to think the difference merely accidental, and such as may be found, I will venture to say, in every Oriental MS. except the Koran. The reader, however, who wishes for critical accuracy, may consult the observations of the learned German Professor Wahl, in his admirable work on the Geography of Persia; \* he there points out the variations in the name of Khuzistan. But the following passage, which I extract from a rare and valuable manuscript, seems to prescribe the mode of orthography with lexicographical preciseness, in the terms of Arabian Grammar.

خوزستان بضم خا و سکون واو و زاء متعجبه مکسوره و سین  
مهبله ساکنه و بای مبنای قوافیه و الف و نون و التی است  
مشهور میان فارس و عراق و عرب و نحتکاه آن اهواز بوده و  
اکنون منستر است و از بلاد آنست عسکر مکرم و رامهرمز و  
ارجان و چند شاپورو جوهره و درقل و غیر آن و اصل در آن  
خوازیستان است بآلف بعد از واو و خواجه بزبان دری فیه  
یا شد که بجز عربیان بندند چون اهالی آن در لوازم عروسی  
مبالعه کردند بآن نام مشهور گشت



“ Khuzistan, with the vowel accent *damma* on the letter *kha*, *wau*  
 “ quiescent, *za*; with the diacritical point, and the vowel *kefra*  
 “ *sin*, without any diacritical points, or vowel accent; *ta* with two  
 “ diacritical points over it; *alif* and *nun*;—a well-known province,  
 “ situated between *Fars*, *Irak*, and *Arabia*. *Ahwaz* was formerly  
 “ the capital, but now *Shushter* is the chief city. Among the  
 “ towns of this province are *Afker-mekurum*, *Ram-bormuz*, *Aijan*,  
 “ *Jond-i-shapour*, *Jouizeh*, *Duza-foul*, and others. The origin  
 “ of this name was *Khuazistan*, with the letter *alif* after *wau*.  
 “ The word *Khuazeh*, in the *Deri* dialect, signified a decorated arch  
 “ or pavilion, erected in honour of bridegrooms; and as the people  
 “ of this province were very sumptuous in celebrating nuptials, the  
 “ place was named (*Khuazistan*) accordingly.” (*Tabrik al Iraub*, or  
 Geographical Dictionary, by Mohammed Saduk Iffahani.)

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No. III. (*This is extracted from the intended preface.*)

Of the ancient kings, as of the first patriarchs, I must here observe, that the Persian historians, in general, derive the names from words of the زبان سرياني *Zeban-i-Syriani*, or Syrian language. To discover whether by this they mean that dialect of Hebrew called Syriac, the Hebrew itself, Assyrian, or Chaldean, must be the result of future investigation. That they esteem it the primal tongue, appears from a very curious passage in the Ancient History of Tabari, who preserves some Arabick verses, traditionally

said to be translated from the pathetick exclamations uttered by Adam in the *Syrian* language, on the death of his son Abel.

From the few derivations which I have already analyzed, I am induced to think that *Hebrew* and *Chaldaick* may explain the greater number of them. We must allow, however, for the vague and inaccurate manner in which Persian writers treat of foreign etymologies:—perverting and corrupting words like the ancient Greeks when they condescended to mention the names of *barbarians*.

As the Eastern records descend, the derivation of words from the *زبان يوناني* *Zeban Iunani*, or Grecian language, becomes more frequent. The Persian historians are in these, generally, but not always, correct.—We may suppose the same degree of general accuracy, with occasional exceptions, in their *Syrian* etymology. But by the word *Syrian*, it does not appear to me that the writers of Persia, and the Greek and Roman historians, mean the same language or people. Although the Syrians, according to Diodorus Siculus \* and Pliny, † were supposed by many to have first invented letters, yet it is not a necessary consequence that the Syrian should be supposed the primeval tongue.

Herodotus extends the name of *Syrians* to the inhabitants of Je-

\* Περὶ δὲ τῆς λεγούσης ἐν Τερσίῳ μὲν, ὡς τὰς τῶν Τερμυάτων οὖσι, πρὸς δὲ τῷ τῷ Ζεφάνῳ μακρόν· τῆς Ἑλλήσι κελεύειν αὐτοῖς. *Diod. Sic. Lib. V.*

† Literas semper arbitror Assyrias fuisse, sed alii apud Ægyptios à Mercurio, ut Gellius; alii apud Syros repertas volunt. *Plin. Hist. Lib. vii. c. 58.*

rusalem, whom he styles the *Palestine Syrians*.<sup>\*</sup> But it is most probable that our Persian authors mean the *Assyrian* language, and, as I said before, that the ancient names may be explained through Hebrew or Chaldaick. In support of this opinion, I shall offer some observations in another place

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No IV (In the "*Epitome of the Ancient History of Persia*," p 43, we are informed that Shapour, the son of Ardesbir, built Nishapour )

The ingenious Author of the *Ajareb al Beldan*, compiles his account of Nishapour from various chronicles, but laments that he had never been so fortunate as to see a certain history of this city, much celebrated among the curious. From other records, however, he informs us that it is one of the most ancient places in Khorasan, originally founded by Tahmuras, and, having fallen to decay, rebuilt during the reign of Ardesbir Babegan

و سابور داور الکاف که از ملوک عجم برپادبی مکب  
رسوکت و عند و خدم امینار داسب در اروپی عیارب آن  
بلده سعی و مبالعه بسیار بود و در زمان اربعاع اعالم اسلام  
عبرو بن لث صغاری نیشاپور را دارالبلک ساخت و در سده  
حکم و سعاد آن شهر بر لرله خراب شد و در حوالی آن شهر  
شیری دیکر ساچمند

<sup>\*</sup> Ἀπολυμασία = ἀπολυμασία, ἡ ἐν τῇ πόλει καὶ ἐν τοῖς οἰκιστοῖς ἐκ τῆς ἀκαθαρσίας ἡ καθαίρεσις. Herod.

“ And *Shapour Zule'elaf*, who exceeded all the kings of Persia  
 “ in power and magnificence, pomp of retinue, and attendants,  
 “ used all his endeavours to improve and enlarge this city; and at  
 “ the time that the banners of Islamism were exalted, *Omru ben*  
 “ *Leis*, of the *Soffurian* race, made Nishapour his capital, which,  
 “ in the year 605 (of the Christian æra 1208), was destroyed by an  
 “ earthquake; and, near the spot where it stood, another city was  
 “ erected.”

This is but a part of the account given in the *Ajaieb al beldan*.  
 A long article on Nishapour may be found in the *Nozebet al coloub*.  
 (*Geogr. chap. 17.*) And the *Tarikh Gozideh* informs us, that

عبارت نیشاپور خراسان که طهمورث آغاز کرده و پیش از اتمام  
 خراب شد شاپور آنرا بر مثال رقعہ شطرنج ہشت در ہشت قطعہ  
 ساختہ

“ The buildings of Nishapour in Khorasan, which Tahmuras  
 “ had first erected, having been totally demolished after his time,  
 “ Shapour rebuilt that city, dividing it into squares by *eight times*  
 “ *eight*, like a chess-board.”

Nishapour is often mentioned by the Persian poets. It is one of  
 the four cities of Khorassan which *Anvari* celebrates in a passage of  
 his Divan (too long to be inserted here), beginning

چار شہرست خراسانرا بر چار طرف

No. V. (*Note on Zerdusht. Epitome, p. 21.*)

Of the Sabean religion, which is said to have prevailed in Persia, until the introduction of Zoroaster's doctrines, we have still, notwithstanding the learned labours of many ingenious antiquaries, but a very imperfect knowledge.\* To enlarge on the ancient mode of worship among the Persians, would seem almost unnecessary, after the researches of Dr. Hyde, and Monsieur Anquetil du Perron,† and would extend this work beyond the limits of an Epitome. I shall, however, on this interesting subject, offer some observations in a future essay, the materials for which are more curious and more abundant than I could have expected to find.

I have reason to believe, that notwithstanding the sharpness of the Mohammedan sword (one of the chief instruments used in propagating the doctrines of the Koran), many worshippers of the Deity, under the grand symbol FIRE, at this day practise in secret the ancient rites of their religion, in various parts of Persia, amidst

\* See particularly the "Essai sur l'Histoire du Sabéisme, par M. le Baron de Bock, printed at Halle, 1787, quarto, and at Metz, 1788, in duodecimo, with his "Recherches Historiques sur le Peuple Nomade appelé en France *Bohémiens*, et en Allemagne *Zugener*," with a Catechism of the Religion of the Druses.

The researches of Baron de Bock, on the *Gyffes*, were occasioned by the publication of M. Grellmann's work (in German) on the same subject.

† See the "Historia Religionis Veterum Persarum," by Dr. Hyde of Oxford, and the *Zendavesta* of M. Anquetil du Perron.

the recesses of great mountains, and more particularly in the vicinity of Yezd — There, not many years ago, dwelt *Rustam*, a most learned and worthy *Magian*, equally skilled in the principles of his own religion and in the laws of *Islamism*, and accomplished in various sciences. With him that very ingenious traveller, *Mohammed ali Hoesin*,\* formed an intimate acquaintance, and saw in his possession some records, said to have been written many thousand years. But he adds, “ These venerable manuscripts

نصرو بعض بسیار داست — سبای صفا حرکات را بر تاریخ  
حالات کیومرث که برد انسان ابوالسر و آدم عبارت از  
سب بهاده بود

“ Had suffered many injuries, and were much decayed ” — “ The institution of the *Magtans* is dated from the creation of *Caimuras*, who, among them, is reputed the same as *Adam* ”

And this most intelligent *Mussulman* mentions, in other parts of his *Memoirs*, various learned *Magians*, with whom he lived in intimacy and friendship, particularly a *destour* or priest, residing at *Shiraz*. I have reason to think, that many curious manuscripts (besides that *Pehlavi* volume which furnished materials for the *Shah Nameh*) more ancient by several centuries than *Mohamed*, have escaped both the injuries of time and of superstition, and I agree in believing with *Monfieur Anquetil du Perron*, a very competent judge, that such

\* See some account of him *Oriental Collections* Vol II page 36

works might still be found in many parts of the East, which would amply reward the labours of an inquisitive and well-informed traveller.\*

According to *Al-Tabari*, the worship of Fire was common long before the time of Zoroaster. In the reigns of the first kings (from Caumuras to Zohak, in whose time, he says, Noah prophesied)

“ Of the Antediluvian people,

کروهي آتش پرست بودند کروهي آفتاب پرست

“ Some were fire-worshippers—some adored the Sun.”

*Zachariah al Cazvini*, author of the admirable Encyclopædia, intitled *Aajieb al Makhloucat*, informs us, in a chapter on the religion of the ancient Persians, that

در قدیم الزمان بدین صابی بودند و کواکب پرست تا  
زمان کشتاست بن لهر است در عهد او زردشت

“ In early ages they were of the Sabeian religion, and worshipped the stars, until the time of Gushtasp,† son of Lohorasp, in whose reign *Zerduشت* (Zoroaster) appeared,” &c.

\* “ Je suis persuadé qu'un Voyageur instruit pourroit encore trouver en Perse, dans l'Arménie, en Afrique, des ouvrages antérieurs au Mahometisme.”

Reflections sur l'utilité que l'on peut retirer de la lecture des Ecrits Orientaux ; in the 35th vol of “ *Memoires de l'Acad. des Inscript.* p. 161.”

† In the original it is written *Kushtasp*, an affectation of Arabick orthography. Not

The passage, with which I shall conclude this note, is taken from a very curious account of the Jewish prophets, and the ancient religions of the East—in that excellent work, the *Tarikh Kapchak-Khan*. After mentioning the fall of *بخت النصر* *Bakht al Naser* (Nebuchadnefar) from Babylon, he informs us that the government of Syria was committed to the hands of *کورش* *Coresh*, and the captive children of Israel, collected under the charge of Daniel, who obtained permission to rebuild Jerusalem.

در آن عهد زردست دین گری بداد کرد کسباسب بر پرست  
 قبل اریں نشدانان کومرت و هوشیک و طهورت و حبسند  
 قرب پانصد سال در ملت بوج علمه السالم و اوردون و توروسلم  
 و منوچهر و داب و طهباسب سر برعت حلیل الرحیم و کعبان  
 و کیکاوس و کئحسرو و لهراسب بدین مویشی بودند  
 کسباسب آتس پرستی رواج داد ار آن هنگام سلاطین  
 حکم تاعهد بردارد شهریار در حالت امر البومسین عبر رسی  
 الله عنه برامان

“ At that time Zerdusht introduced the religion of the Guebres  
 “ (or Gawrs), which Gushtasp adopted Heretofore the Peish-  
 “ dadian kings, Caumuras, Housheng, Tahmuras, and Jemshid,  
 “ for near five hundred years, observed the religion of Noah,\* to

having in their alphabet the letter *p*, it is usual among the Arabians to change it, when occurring in foreign words, into *s*, *f*, or *k*. Thus they write *Lelorasf*, *Piurasf*, &c. &c.

\* It may be observed, that in this enumeration of the Peishadian kings of Persia, Zohak has been omitted, perhaps as an Arab an usurper, or as one who endeavoured to



“ whom be peace ! Feridoun, Tour, Salm,† Manucheher, Zab,  
 “ and Tahamasp followed the laws of Abraham. Cai-Kobad, Cai-  
 “ Caus, Cai-Khosru, and Lohorasf, were of the faith of Moses.  
 “ Gushtasf established the worship of fire, which the monarchs of  
 “ Persia continued to practise from his time till the reign of Yez-  
 “ deجرد, the son of Shahriar, during the Khalifat of Omar, chief  
 “ of the true believers : May God reward him !”

The following passage is extracted from that very valuable *Tarikh*,  
 the *Tebkaut Nafferi*.

کشتاسب بن کیلهراسپ ببلخ بر تخت نشست و کارها  
 پرجاده و عدل کرد زرتشت در عهد او دعوی پیغامبری  
 کرد و کشتاسب دین او قبول کرد و آتش کدنا بنا نهاد  
 و زرتشت کتابی آورده بود بازند نام آن کتاب را بزبر  
 دوازده هزار پوست بنوشت

“ Gushtasf, the son of Cai-Lohrasf, ascended the throne at  
 “ Balkh, and duly administered justice.

“ In his time Zertusht professed himself a prophet ; and Gushtasf  
 “ approved of his religious doctrines, and caused fire-temples to be  
 “ erected ; and Zertusht produced a certain book called *Pazend*,  
 “ which he had written in letters of gold on twelve thousand skins.”

introduce the worship of idols, which, according to Herodotus, was unknown among  
 the ancient Persians : “ Ἀγὰρ κατὰ μὲν καὶ θεοὺς καὶ βωμοὺς οὐκ ἔτι ποιοῦσι,” &c. CLXO. “ It is not  
 “ their custom to erect either statues, or temples, or altars, &c.

† Salm, a son of Feridoun.

If we may believe the missionary Sanfon (who visited Persia in the year 1683) the Guebres still preserved their sacred traditions and religious code, transcribed on parchment or skins.\*

No. VI. (*The following note belonged to the word Abteen, the name of Feridoun's father. Epitome, &c. p. 9.*)

Abtin آبتین

This name has, by M. d'Herbelot and others, been written *Abiten*, as if spelt آبیتن. In most manuscripts the diacritical points are so equivocally placed, that I was doubtful of the true pronunciation and orthography of this word until I tried it by the rules of metre. In the following distich, from the Shah Nameh, *Abteen* or *Abtin* rhymes with *zemeen* or *zemin*, a word of two syllables:

منم بور آن نیک دل آبتین  
که بگرفت ضجاک از ایران زمین

"I am the son of that generous-hearted Abtin, who banished  
"Zohak from the land of Iran."

\* Leur croyance est contenue dans des membranes que leurs Mages ou Pretres leur lisent dans de certains tems—Ces membranes en contiennent que des fables & des traditions superstitieuses: toute leur habitude consiste à cacher ces membranes, &c. Sanfon Voyage, &c. de Perse, p. 257. Duod Paris, 1695.

Also in another couplet of Ferdousi :

فریدون که بودش پدر آبتین  
هنگی بود در مرز ایران زمین

“ Feridoun, whose father was Abtin, was (at that time) in the  
“ Persian territories.”

And in this line of *Khacani* :

قال ضحاک کیست جز پسر آبتین

“ *Who is the destroyer of Zohak but the son of Abtin?* ”

It is probable that this name is compounded of آب and دین the former signifying, among its numerous meanings, the *lustre*, *purity*, &c. ; and دین *religion*, easily hardened in pronunciation to تین The father of Feridoun was of eminent piety, and his name *Abtin*, according to the *Ferhung Sururi*, is synonymous with پاک دین a man of pure faith, upright in religion. .

*Presentation Letter from GOLIVS to SELDEN.*  
*Copied from a leaf in the beginning of Golius's*  
*Arabic Lexicon. Bib. Bod. Art. Seld. L. I. I.*

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NOBILISSIMO Amplissimoque Viro, D. IOHANNI SEL-  
DENO, omnigenæ eruditionis et virtutum gloria clarissimo, faventis  
benevolentia, tum erga alios passim, tum erga me, in juvandis lite-  
rarum Orientalium studiis luculentè demonstratæ, nunquam non  
futurus memor, hunc eorundem studiorum Fætum et simul quale-  
cunque Instrumentum quamvis exquisito illius palato minus gratum  
fortè, grati tamen addictique Animi Pignus, non tam dono quam  
jure meritoque debiturus mittebam, et cum observentia obsequiis  
offerebam.

JACOBUS GOLIVS, Autor.

*Indian Poems. Translated by* JONATHAN  
SCOTT, *Esq.*

---

*Hindoostanee Ode, by the Emperor SHAH AULUM.*

Shew thy face, O my love! I invoke thee by Heaven.  
 Let me hear thy voice ere you quit me, I invoke thee by Heaven.  
 My heart is in thy captivity, I swear by thy footsteps.  
 Unfold the blossom of my heart, I invoke thee by Heaven.  
 A languishing for thy embraces possesses my soul;  
 Receive me to thy bosom, I entreat thee by Heaven.  
 Far from thy face be the gaze of the malicious,  
 Hide thy face from my rivals, I entreat thee by Heaven.  
 Contrive ere you leave me, I entreat thee by Heaven,  
 Some mode of our meeting again agreeable to our wishes.  
 Shew thy shining eyebrow, O my Moon! to *Aftab*.  
 Appear on the corner of the terrace, I invoke thee by Heaven.

\* The Sun, has Imperial Majesty's poetical designation. Every Oriental Poet assumes some appellation in his verses.

*Hindoo Stanee Song.*

Thou art in the crowd, and visitest not me ; yet may Heaven preserve thee, O my love ! What shall I say, my love, of the affliction of my heart ? Agreeable to the proverb, patience is best ; I must be resigned.

---

O that some one would call my beloved, and make him submissive ? I seek for him in the desert and wilderness ; shew me, O my friends ! the path which I have lost.

---

I live upon thy words, but now take me with thee. Hear me, O my love ! with graceful crest. I would sacrifice my life for my love : who else will do so ? May a hundred thousand such lives as mine be sacrificed to thee !

---

Ah ! what have thy piercing eyes done to me, O beloved of my heart, dear as my heart itself !

---

O my love ! I stand in the gloomy darkness, and in sad accent bewail thy absence ; but you come not, neither do you write. The spontaneous sighs of grief escape me unceasingly, O my friends !

Alas ! alas ! woe to my heart, for you yourself told me not to leave thee.

---

Why come you not, my love ! to embrace me ? As I have given thee my heart, enjoyment is necessary. Thy beauty hath stamped itself in my breast. As I have plighted my love, I cannot break it ; but, while I have life, will sacrifice it for thee, O Hunniah !

---

When my love, who last night left me in disgust, returns, I will be grateful to God. Grant so much of my petition, viz. May the schemes of the bearers of slander against me be defeated, that they may not tell tales to my beloved ! O most cruel of the cruel ! will not you cast one look upon me, when my situation is thus deplorable ?

---

*Indian Song, by SHOKUT.*

What angel shall I implore ? My heart is distracted. Madness was decreed me ; she is only the instrument of Providence. I concealed my thoughts, O my love ! but the dart from thy eyelash found its mark in my heart.

---

I thought thee artless, O my love ! but thou, from the company of my rivals, art become wily and subtle. Whoever visited the

bourne of non-existence, has never returned, as to do it is difficult. No one, O Shokut! ever retreated from love of thee, though all mankind became his opposers.

---

At sight of thy graces, I gave up at once my reputation and honour, threw aside modesty, and stopped not for messages. In the assembly of intoxication, my heart clung to the cup-bearer; all the ceremonies of devotion were forgotten. The charms of thy graces appear, when present or absent. Let both be done away, and my perplexities will end.

---

Why speak you thus, O my love! If enemies hear, they will laugh scornfully. The actions of love cannot be concealed; for when a lover views the beauty of a beloved object, he involuntarily attempts to embrace it.

---

I am weary with expectation of thy coming, and the evening is arrived. O confidant! ask my beloved when she will gratify my wishes.

---

O my companions! what shall I do, since my beloved comes not? My pain will not quit me; I have no power to bear it. The morning will not dawn. I cannot sleep at night.



I find it difficult to pass near thy dwelling, my love ! every way  
I look, I see hearts languishing in pain.

---

This queen has variegated bracelets. All *Jummab* admires her,  
and even *Heera* and *Raanjee* are smitten. Pleasing, pleasing, are  
the meetings of lovers, and the society of thee, O my truest love !

---

Be not in haste to love, but when you do, be constant, and break  
not promises. May no one do as thou hast done ! I am thy slave,  
thy devoted, thy captive, O my blooming love ! One of thy  
hands beats the tabor ; the other, the lute. O *Raanjee* ! let us go  
with my companions to see my blooming love

---

O my friends ! my beloved is haughty. Her eyebrows are like  
bows, and her eyelashes like arrows.

---

What powers are in thy eyes, O my charmer ! The bracelet-  
adorned dames of *Jung Sealla* \* have stolen my heart.

---

Rise at the dawn, attend to thy own sorrows, be wakeful, for  
thy dreams will alarm thee

O my shepherd ! thou art my life ; each finger has a ring on every joint, and thy arms have bracelets,

---

What hast thou done to Rung Rufs, and what to me ? I cannot sleep ; appetite hath left me since thou art absent. I could eat betel out of thy mouth.

---

When we were pleased with each other, thy mouth had the redness of betel, and thy teeth the splendor of the diamond and ruby.

---

She remained all night in sleep, and is not yet come home ; so I suppose my rivals have tempted her. Morning has been waited for in expectation. O Rung Rufs ! on whom hast thou fixed thy affections ?

---

I cannot speak thy praises, whose splendor exceeds the moon in brightness, and who art all perfume. Is it strange that our senses are ravished at sight of so much grace and wisdom ?

---

O my friends ! I embrace my love, in hopes that she will go with me. I speak, why will you not hear me ? Go with Rung Rufs, go with him and Constancy.

She charmed me to the snare, O my friends ! O Raja Bahadur !  
thou breathest charms in thy songs.

---

O my heart ! whose influence do you deny, saying it is not in me ? Thy perfume exists not only in thy flowers. I walked in the garden of chance, like the western gale ; no flower denied that thy scent was in it. I cannot live without seeing thee, though this employment does not become me. To explore the Divinity, is vain ; be silent, as there is now no inspired person.

The thread of love is more delicate than that of life.

There is no point unknown to thee.

I have this desire ; to see thee living : If I do that, I shall not regret dying.

The sacred text, \* *be not hopeless*, attesteth that God is merciful.

Though love is criminal, yet do not despair.

---

The voice of my love sounds, O my friends !

You crossed the river ; but I heard thee playing on thy flute.

---

What need of the mirror, when our eyes meet, and in them we view each other ?

\* A text from the Koran.

*Anecdote of Jacob ben Leith---Extracted from  
the Negaristan\*, a Persian Manuscript, and  
translated by W. OUSELEY, Esq.*

---

THE Dynasty of Persian Princes, styled *Soffarians* or *Soffarides*, was founded by *Iacob* the son of *Leith*, who raised himself from the humble station of a copper-smith to the rank of a sovereign. Having obtained possession of Khorasan and Taberistan, he was declared rebel by the Khalif Motamed, in consequence of which he marched with a powerful army towards Baghdad, in the year of the Hegiræ 265 (A D 878), but died on the road, and was succeeded by his brother *Amu ben Leith*.

---

عزت که یعقوب لیث در وشی تا حبی از جوانان  
نشسته بود و ارطراب و لطافت چهرها نارمکمند و یعقوب  
هیدر بطلب ملک برداشته و رایت مردی و مردانگی  
معراخته یکی گفت لطیفتر لباسها اطلس حطاست

\* There are different works which bear this title the following extract is from  
the Negaristan of Ali ben Taisour Bustami علی بن طیسور مستطبی

دنگری گفت ظریفترین ناحیا طامعه رومی باشد دنگری  
 ادا نبود که از ساهها سانه بد سازکار بر دنگری چنین نبود  
 که از منازل بوستانها بر کل و رباحین بهراست دنگری  
 معرب کرد که از مشروبات حبر صافی موافق بر اسب دنگری  
 چنین گفت که از نغبات سازها آواز عود ملایم بر دنگری  
 بیان کرد که از برای ندستی محافل حیوان خوب صورت  
 زیبا سبب لایعنر خون یعوب را نوب رسد گفتند تو هم  
 سحبی بگوی گفت حوینین لباسها زره اسب و بهترین  
 ناحیا خود و زیباترین سرانها خون دسمنان و لطیفترین  
 ساهها سانه نزه و طریقتین آوازا صهیل اسنان کحکم  
 پوشنده و کرامتی برین ندسمنان مردم کاری و مبارزان  
 کارزاری و در اسعار حصرب امیر البومسین اسد الله العالی  
~~و در اسعار حصرب امیر البومسین اسد الله العالی~~  
 وارد است که

شعر

السيف والخنجر ریحانیت  
 اف علی البرجس و آلاس  
 شرابنا من دم اعدائنا  
 وکاسنا من جمجمة الراس

“There is a tradition, that once Jacoub Leith was sitting with a company of young men, conversing on the elegance and pleasantness of different things, he had not yet begun his search after empire, nor exalted the banners of heroism and bravery. One said,

“ The prettiest garments are those made of Khatai fatin ;” another said, “ The neatest head-dress is the fillet worn in Rôum (Greece or Notolia) ;” another declared, “ That the shade of willow trees was the most agreeable ;” another asserted, “ That the pleasantest of all places were gardens full of roses, and odoriferous plants ;” another declared, “ That of all liquors pure wine was the most grateful ;” another said, “ That the tones of the lute were more pleasing than those of other instruments ;” and another asserted, “ That for the purposes of conviviality, a society of handsome young persons, with elegant manners, was the fittest.” When Jacob’s turn came, they desired him also to speak ; he said, “ The handsomest dress is a coat of mail, and the best covering for the head is a helmet ; the pleasantest beverage is the blood of enemies, the most agreeable shade is that of spears ; the most delightful musick is the neighing of the caparisoned war-horse ; and the most estimable companions are warriors and valiant heroes.” Thus it occurs among the verses of that exalted personage, the Commander of the Faithful, the victorious lion of God, ~~the son of Mahomet~~ ; Ali, the son of Abi Taleb, on whom be peace.”

*Arabick verses.*

- “ The sword and the dagger are (my) fragrant flowers.
- “ Contemptible, in my opinion, are the narcissus and the myrtle :
- “ Our drink is the blood of our enemies ;
- “ Our cups their skulls.”

*Mots d'ancien Egyptien qui se trouvent inscrits sur une Antique de bronze de la Collection du Rev. Thomas Coxe, et dont l'empreinte, se voit Oriental Collections, Tome I, No. 4, p. 324--- Expliqués par M. l'Abbé CAPERAN. Continued from No. III. p. 310.*

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9 et 10. UDIEOUI USEIPH, ou JUDIEOUI JUSEIPH. Le premier mot UDEOUI ou ~~JUDEOUI~~ signifie *Juif*. Il tient à l'Hébreu יהודי, IHOUDE, JUIF. Cette épithète annonce nécessairement le Patriarche Joseph. La lettre initiale de ces deux mots est la même. C'est l'upsilon des Coptes et des Grecs. Elle se rend aussi par y ou j consonne. De là *Judeoui Juseiph*. La seconde lettre du premier mot est le Delta. La troisième la diphtongue ie. La quatrième est o. La cinquième u. La sixième i. Dans le second mot, la seconde est o. La troisième le so Egyptien. La quatrième, susceptible de différentes analyses (voyez lettres composées) est ici ei. La cinquième F, c'est le pb des Coptes. JOSUPH ou JOUSUPH est le nom que les Arabes donnent à Joseph. On fait l'Histoire de Joseph

et combien ce Patriarche s'est rendu fameux en Egypte. On ne doit donc pas être surpris de le voir figurer ici entre les Génies ou Intelligences de Sais et de Tanis.

11. PHAROE ou PHARON, *Pbaraon*. La première lettre est une des formes du  $\Phi$  dans l'alphabet même des Coptes. La seconde est l'Αλφα. La troisième est R, qui se distingue du  $\tau\eta\alpha\upsilon$  par la barre à crochetaux deux extrémités qui croise son pied. Le Runique donne la même forme à la lettre R. Il ne fait autre chose que de la renverser de haut en bas. La quatrième lettre est o. La cinquième E N ou H ; car cette lettre donne ces trois valeurs (*Voyez l'alphabet et la note sur PASI ci dessus.*) Les Egyptiens attribuent à Pharon ou Pheron d'avoir fait élever des obélisques. Hérodote et Diodore disent qu'il condamna des femmes adultères à être brûlées. Pharaon tient à l'Hébreu פֶּרֶא, PHER A, croître et devenir puissant.

12. ISAUTHOS, ISATHOS, ou SETHOS. La première lettre est I. La seconde le so. La troisième l'Αλφα. La quatrième  $\tau\eta$  avec une voyelle attachée qui peut être u ; cette voyelle doit précéder ici la lettre  $\tau\eta$  puisqu'il se trouve une autre voyelle après qui est o. La sixième est la même que la seconde. De là la lecture ISAUTHOS, ou en omettant la voyelle attachée ISATHOS. La même que SETHOS ou SETHON. C'est le nom du 12<sup>e</sup> Roi d'Egypte suivant la liste d'Hérodote. Ce même Auteur ajoute que ce Prince fut un Roi Pieux, miraculeusement délivré de Sennacherib, Roi d'Assyrie. Ce fait attribué ici à SETHOS est absolument celui d'Ezéchias, Roi de Juda. Ezéchias et SETHOS ne seroient ils point le même Per-



sonnage ? Ce qu'il y a ici de particulier, c'est que ces deux noms EZECHIAS et SETHOS ou ISATHOS présentent d'après l'Hébreu la même signification.\*

13. ASONT, ASOETH, ou ASETH. La première lettre de ce nom est un A. L'ancien Grec la présente sous la même forme. La seconde est S. La troisième Nou E. La quatrième TH. Je néglige les voyelles attachées à quelques unes de ces lettres, puisque le Personnage est assez connu sans leur secours. En effet ASOETH est visiblement le même que Aseth qui se trouve le 32<sup>e</sup> Prince de la liste des Rois d'Egypte par Georges le Syncelle. Suivant ce même Auteur, Asseth fut celui qui ajouta cinq jours aux trois cents soixante dont l'année avoit été composées jusqu'alors. (Syncelle, page 127.) Les Grecs les ont appelés *jours épagomènes*. Nous avons déjà dit que leurs noms se trouvent sur cette Antique. Nous les expliquerons bientôt.

Je ne fais si Asseth ne seroit point aussi le même que Josias, Roi de Juda. Ce qu'il y a de certain, c'est que ces deux noms présentent presque la même signification dans leur analyse étymologique; car, de même que *Josias* écrit en Hébreu יְהוֹשָׁפָט IASHIEO, est composé de שֵׁן ASH, *feu* et de יְהוָה IHOH, *Dieu*, et signifie *le feu de Dieu* ou *le grand feu*, *le feu pur*; de même aussi ASONT, ASSOETH, ou Asseth qui paroit tirer son origine de שֵׁן, ASH, *feu*, et de עֵת ATH *tems propre*, *convenable feu* peut aussi se rendre par *le feu pur*.

\* *Ezechias* en Hébreu, יְחִזְקִיָּהוּ IEZAKIEO, mot composé de יָזַק EZAK, *force* et de יְהוָה IHO, *Dieu*, signifie *la force de Dieu* ou *l'homme très fort*. *Isathos* de l'Hébreu יִשָּׁתִּיִּשׁ AISII, *à rime* et de אֲתָנָּה ATHAN *robuste*, *très fort*, signifie aussi *l'homme très fort*.

14. ODAITSA, ODAITSIS, ou ODAISSIS. Ce mot signifie *Louange*, Toutes les lettres qui composent ce mot sont aisées à reconnaître d'après celles que nous avons déjà expliquées. On remarquera seulement que la cinquième, dont la forme participe du So et du THAU, est rendu dans l'alphabet par TS. C'est le Tsadé proprement dit des Orientaux que les Grecs rendent communément par le double Σιγμα, De là la lecture ODAISSIS. Ce mot tient à l'Hébreu יְדִיד, IDE et יְדִידִים, EOUDE, signifiant *Louer*, d'où le Grec εἶδω, chanter; ὕμνος Poète, le Latin, *oda*; ode, pièce de Poésie à la louange de quelqu'un. De là Ὀδυσσεύς, Odyssée, Poème d'Homère à la louange de *Odaïssis* ou de *Ulysse*, car les noms des Anciens avoient toujours des significations grammaticales. Dans *Odysse* pour *Ulysse*, on voit un exemple du Λαμδα pour le Δελτα.

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*Seconde Partie.*

Elle comprend les cinq noms tirés des Monogrammes exprimés ci-dessus. Ces cinq noms sont :

1. P10, 2. P1R, 3. HRS, 4. NPH, et T1PH. (Voyez l'alphabet. Titres *Monogrammes*.)

1. P10, ou PH10, autrement P110H. Dans ce mot, on remarquera que P est l'article Egyptien. Io est le nom naturel de ce jour. C'est le nom de la Nymphé Io, changée en vache, la même que Isis ou la

Lune, désignée sous l'emblème d'une vache. Les Coptes le nomment *Ptiob*. Il paroît tenir à l'Hébreu ךּ ם ם ם, *crochet* qui est la forme du croissant de la lune.

2. PIR, PHIR ou PIUR. P ou Pi est l'article Egyptien. La troisième lettre, est le *Rho* accompagné d'une voyelle E ou U, qui peut se lire RE, ER, RU ou UR à volonté. UR vient de l'Hébreu, ךּ ם, AOUR, Lumière, feu; d'où le Latin, *uro*, brûler. Ce mot UR, avec l'article Egyptien P, a vu naître le Grec, πυρ, feu; le Latin, *pyrium*, bucher, l'Anglois, *fire*, feu. De là *Piré* le nom de ce même jour en Copte, le même que Osiris ou le Soleil. C'est aussi de là que sera venu le mot Περραν, *Soleil*, qui ne se trouve en Grec que dans le 1428°. Vers du Poëme de Lycophron, nommé *Cassandra*, Voici ce verset :

Σκια καλυψει ΠΕΡΡΑΝ αμβλυων σελας

qui se traduit en Latin :

*Umbra teget Salem, (Περραν) hebetans lucem.*

On remarque, dans le même Monogramme, la lettre T, Symbole d'ΑΡΙΣ ou du Soleil. Ce même jour est nommé en Copte, *Pofiris*, *Ofouris*, *Pniel* et *Piré*, car on le trouve sous tous ces noms dans Kircher.

3. H. R. S. autrement *Horus*. Ce mot est composé de trois lettres qui paroissent les mêmes, bien qu'elles soient toutes différentes, (voyez la Table.) La première est le *Hori* des Coptes. La seconde le

Pâ. La troisième, une seconde forme du So. *Horus* vient de l'Hébreu **הר**, ER, *montagne, élévation, éminence*. Ce mot **הר**, ER, présente toute idée de *supériorité*, tant au physique qu'au moral ou figuré, d'où le Latin, *Herus*, Maître, *Horus*, nom d'Apollon ou du Soleil, *Hora*, heure, partie de la course du Soleil, Grec, *Ορες*, Montagne, *Ηρην*, Latin, *Heroum*, Temple des Héros, &c

4. NEPH ou NEPHE', dans sa première décomposition. MOTH ou MUTH, dans sa seconde, NEITH, dans sa troisième. (Voyez la Table) Il est à remarquer que ces trois lectures sont d'autant mieux fondées que *Nephé*, *Neith* et *Muth*, ne sont que trois noms du même Personnage. Dans Kircher et dans Jablonski, on trouve que *Muth*, surnom d'Isis, est la même que Minerve, la même que *Neith* ou *Néphé*, la même que la Nymphé *Nedé*, autre surnom de Minerve que nous verrons ci-après. Plutarque dit que *Muth* signifie la *Mère du Monde*, *Mater Mundi*, *Mater Viventium*, la *Mère des vivants*. C'est exactement l'interprétation du nom d'EVE', en Hébreu, **חַוָּה** EVE', KHOE', ou CHEVE', Racine **חָוָה** KIE, LIE, ou KIH, il a vécu.

NEITH tient à l'Hébreu **חַוָּה**, NOUVE, *filer*; à **חַוָּה**, ATOUH, ci-dessus, il n'en est que le renversé. (Voyez la note sur ATHONSIS) On voit ici comme toutes ces idées se soutiennent, et pourquoi NEITH est la même que Minerve NEITH, venant de **חַוָּה**, NOUVE, *filer*, fait en même tems allusion au portrait que donne Salomon de la femme vertueuse dont une des plus louables occupations étoit de manier le fuseau.

\* ΤΥΦΗ. (Voyez la Table.). C'est l'abregé de ΤΥΦΟΝ. La première lettre est un ΤΗ. La seconde, un Ιοτα. La troisième se prend ici pour ΡΗ. Dans la Table on voit, à côté du Monogramme de ce nom, un autre Monogramme tiré de l'ancien Chinois qui y est aussi décomposé, pour qu'on sente mieux l'analogie qui existe entre celui-ci et celui de ΤΥΦΟΝ. J'y ai joint le mot *Moloc*, écrit en caractères Samaritains. On sent encore la parfaite conformité qui se trouve entre ces lettres et ces deux Monogrammes. D'où je conclus que par tout, il faut lire *Moloc*, et sous ce nom y reconnoître, l'infame idole à laquelle les Ammonites et les Sydoniens immoloient leurs enfants, en les faisant passer par le feu. On sait que cette superstition, impie & inhumaine, fut adoptée par les Israélites. Elle est reprochée particulièrement à Achaz, Roi d'Israël dans le 16<sup>e</sup> chapitre du 4<sup>e</sup> Livre des Rois. Elle a été repandue chez beaucoup d'autres nations, et sans doute qu'elle aura passé à la Chine, où ce Monogramme d'ancien Chinois, sert comme d'attribut à une idole que ces peuples adorent.

Il est à remarquer que les Ammonites, et autres peuples, adoroient le Soleil sous ce nom de *Moloc*. Dans Kircher, on trouve aussi le nom de *Moloc* attribué à ce même jour à la place de Typhon. D'où l'on voit que *Typhon*, et *Moloc* sont le même Personnage, Mars est encore le même ; puisqu'il se trouve à la place de *Moloc* en d'autres endroits. On sait que le *Dieu des combats*, le *Dieu de la destruction*, et le *Soleil malfaisant* étoient communément réputés chez les anciens Egyptiens, comme une seule et même Divinité.

Les Egyptiens n'ont pas constamment conservé le même ordre

ni entre les noms de ces cinq jours, ni entre ceux des sept autres qui vont suivre. On trouve, dans le Copte, OSOURIS, le même que PIRE. ISIS, la même que PIIOH. NEOUPHTE ou NEPHTE; TOUPHEOUS ou TYPHON; APOPHRAS ou HORUS. Dans un autre endroit de Kircher, ces noms sont: PIIOH, PIERMES, SOUROI, PIRE et TYPHON. PIERMES ou HERMES est le même que Mercure mis à la place de NEPHTE. Et SOUROI ou SIRIUS le même que HORUS. SIRIUS tient à l'Hébreu זר, ZER, lumière. On remarquera ci-dessous le même dérangement dans les noms des jours de la semaine.

### Troisième Partie.

Elle se trouve sur l'autre côté de l'Antique, \* formant un grand contour Triangulaire.

1. OSIROSIS ou AOROSIS. La première figure se décompose en trois lettres. (Voyez l'Alphabet des lettres composées dans la Table.) OSI, ou bien seulement en deux, AO. La seconde est la lettre R, telle qu'on la voit employée ci-dessus dans le mot, PHIRON. Les autres lettres ne souffrent aucune difficulté. La première lecture de ce mot tient à l'Hébreu, זר, ZER, lumière. D'où le Grec, Συρις, la canicule; En Latin *Syrius*, nom de l'étoile la plus brillante que nous connoissons en Astronomie; Συρ, soleil, &c. La seconde tient à זר, AOR, \* signifiant aussi *lur* ère; d'où le Latin *Aurora*, Au-

\* De זר, AOR, le Grec Συρ, *Horus*, Le Soleil chez les Egyptiens, אור *beauté*, &c. Et de זר, MAOR, participe de זר, AOR, le Grec, Μαγε, *briller*, *lueur*, Le François,

RORE, &c. OSIROSI est le même que OSIRIS. Ce mot s'est lu chez les Perses AOROMASIS. Cette lecture s'obtient naturellement dès qu'on présente horizontalement le premier des trois Σιγμα qui forment la finale de ce nom. Cette lettre offre alors la figure de l'M.

Dans l'Histoire d'Egypte par Montfaucon, on trouve OSIRIS à tête de loup. Ce nom convient donc à la figure qui se remarque en bas au milieu des autres.

2. THRISMESIS OU THRISMEGIS. La première lettre est un composé du Θιτα, dont une des formes, chez les Coptes, a beaucoup de ressemblance avec celle-ci. Et du Ρω qui est joint au Θιτα; mais présenté de haut en bas. (Voyez l'Alphabet. Lettres composées.) La seconde est le So; La troisième une des formes du Μυ. La quatrième se prend ici pour, Ητα. La finale sis est connue. Il paroît qu'on la lue aussi, GIS; d'où le nom de *Trismégiste*, attribué à Hermès ou Mercure.

Hermès tient à l'Hebreu, מִנְחָה, AMER, parler; d'où le Grec Ερμηνεύω, interpréter. TRISMEGISTE vient des deux mots Grecs, τρις, et μαγος, trois fois Mage, trois fois Sage, ou Sage au suprême degré. Ces deux mots Grecs tirent eux-mêmes, leur origine de l'Hebreu; puisque τρις, tient à τρεος, terminaison des comparatifs en Grec, et que τρεος, vient de מִנְחָה, ITHAR, excellence, dignité. D'un autre

*miris*, Le Latin, *m. rare*; Le François, *admirer*; L'Anglois, *to admire*; parceque l'on n'admire que ce qui frappe la vue par sa beauté et son éclat, tant au physique qu'au figuré.

côté *Μαγος*, tient à *מגא*, *MEGAE*, participe de *גא*, *GAE*, s'élever, d'où le Grec *γαίω*, s'élever; *αγαυ*, admirer, &c. Il tient de même à *מגה*, *MEGHE*, participe de *גה*, *EGHE*, penser, méditer, d'où le Grec *νύνομαι*, croire, &c. Enfin il tient à *מנגה*, *MENGHE*, participe de *נגה*, *NGHE*, briller, tant au physique qu'au moral, d'où le Grec, *αυγάω*, briller; *αυγη*, éclat de lumière. D'un autre côté le Grec, *μαγος*, est directement l'Arabe *مجنوس* *MAGOS*, Mage, tenant au Syriaque *מגחיןא*, *MEGHINA*, Contemplateur, Philosophe, qui est la signification directe de *Mage*, conformément à l'Analyse hiéroglyphique de *מגה*, *MEGHE*, où l'on a (*ג*, grandeur, perfection; *ה*, vie, *א* digéré, médité,) autrement: *La grandeur ou la perfection de la vie digérée, méditée, et contemplée*. On fait en effet que les Mages étoient des Philosophes parmi les Perses qui vacquoient principalement à la contemplation des choses divines et terrestres.

On fait que, dans l'Histoire d'Egypte, Hermès-Trismégiste est communément représenté avec une tête de chien. On voit ici que le Personnage, représenté à droite d'*OSIRIS*, porte directement cette tête. On doit donc y reconnoître le *THOTH* ou Hermès-Trismégiste des Egyptiens.

3. *PAN*. Ce mot porte trois lettres bien distinctes et séparées. La première est le *P*, des Grecs et des Coptes. La seconde une autre forme de l'*ΑΑΡΑ*. La troisième fait nécessairement ici pour *N*. Hérodote (Liv. 2. 145,) dit que *PAN* étoit réputé le plus ancien des Dieux parmi les Egyptiens. Il tient au mot, *PASI*, ci-dessus; D'où le Grec *πας*, *παντες* tout. *PAN* étoit, à proprement parler, le *grand Tout*. Suivant cette idée, il est le même que *JUPITER*, Abl.



Latin, *joue*, de l'Hebreu, יוה, *IOUH* ; qu'on peut lire aussi *JEEV*. En Grec et en Copte, ζεύς, *Zeus*, signifie *JUPITER*. *IOU-PATER*, Le Père *IOU*. Au reste Plutarque dit expressément que *PAN* est le même que *JUPITER*. (Voyez Montfaucon, Chap. I. Tom. II.)

*PAN* tient aussi à l'Hebreu, פנ, *PENOUN*, ou simplement, פנ *PEN*, signifiant, *chef, grand, élevé*, tant au physique qu'au moral ; d'où le Latin, *pinnaçulum*, le pinacle ou le sommet d'un grand édifice. De *PAN*, tout, est venu le Grec πανικον, *terreur panique* ou terreur que l'Etre des Etres, l'Etre redoutable en lui même, inspire et envoie aux foibles Mortels.

*PAN* est ici représenté avec des cornes de bœuf. C'est le Personnage qui se voit à gauche d'*OSIRIS*. Dans Kircher et dans Montfaucon, il est dit que *PAN* ou *MENDES* est représenté sur la Table Isiaque avec des cornes de bouc par dessus celle du bœuf. Ainsi *Pan* y est peint avec quatre cornes, tandis qu'ici, il n'en a que deux.

4. *TINEDI*. C'est la Déesse *NEDE'*, *NEITH*, ou *NEPHE'*. La même que *Minerve la Nédusienne*, surnom qui lui vient de *Nédon*, Ville de Laconie, dit l'*Onomasticon* de Gesner.\* *NEDE*, en

\* Il est à remarquer que le mot *NEDE* qui paroit venir particulièrement de l'Hebreu נד, *NOUD*, *être errant, vagabond*, aura sans doute été un surnom attribué principalement à *Diane*, la Déesse de la chasse, mais que les Egyptiens, chez qui les noms de toutes ces Déeses sont confondus, l'auront dans la suite donné à *Minerve*, à *Venus*, et à *Bellone*, &c. Ce qui tend à prouver ceci, c'est que *Diane* est appelée aussi *Hécate*, en Mythologie, et comme telle représentée avec une tête de chat. Elle a aussi pour attribut un croissant sur la tête. On remarquera que les oreilles du chat, telles qu'elles sont représentées ici, offrent cette forme. (Hall's Encyclopedia, Art. *Diana*)

Grec, Νηθη, est aussi le nom d'une ville d'Arcadie, ainsi appelée de la Nymphé NEDE, la même que la Déesse Minerve, assure le même Auteur. Nous avons remarqué ci-dessus que, NEITH ou NEPHE' est la même que MUTH; Or cette Déesse étoit prise pour la même que Vénus, *la beauté*, parmi les Egyptiens. Ils la confondoient aussi avec Diane, avec Minerve, Bellone, &c. (Montfaucon, Page 281. Tom. II.)

Le mot TINEDEI est composé de quatre figures. La première est le TI des Coptes; Il sert d'article aux noms féminins. La seconde est le Nu. La troisième le Δελα. Le quatrième la diphtongue EI. NEDE' ou NEITH est ici le Personnage représenté à tête de chat qu'on remarque immédiatement après Hermès à tête de chien.

Le même mot, en retranchant l'article féminin TI, se sera lu EULEI, d'ou EULURUS, à tête de chat. (Voyez Montfaucon, Tom. II. chap. xv. p. 311.) Pour avoir cette lecture, il aura suffi d'avoir considéré la seconde lettre comme formant la diphtongue, EU, et d'avoir pris la suivante pour un Λαμδα, au lieu du Δελα, qui lui ressemble.

5. NEN. La conjonction *et*, qui joint NEDEI avec TYPHON, parceque, dans l'Histoire des Egyptiens, NEDEI ou NEPHE', étoit en même tems la sœur et le femme de TYPHON. C'est le Personnage suivant.

6. TAPHONOSIS. C'est TYPHON, le Prince des Ténèbres, le mauvais Principe des Manichéens, le Dieu du Mal, le Dieu de la

destruction, de la guerre, des combats, le Soleil malfaisant, &c. Le même que *Mars* et *Moloch*, ainsi que nous l'avons vu ci-dessus. La première lettre est  $\tau\eta$ . La seconde  $\lambda$ . La troisième une des formes du  $\pi\eta$ , assez semblable à celle des Coptes. Le Runique la présente à contre-sens. C'est aussi la lettre  $\rho$ , d'un ancien alphabet Latin. La quatrième se lit  $no$ , (Voyez l'alphabet. Lettres composées.) La finale,  $sis$  est connue. La seconde lettre, qui fait pour  $\lambda$ , peut aussi se lire,  $si$ . De là *TISIPHONIS*, d'où est venu le nom de la furie *TISIPHONE* chez les Grecs. Le même mot a pu avoir été lu, *ARIMONOSIS* chez les Perses; car la première lettre qui est ici  $\tau\eta$ , ressemble assez à la forme de l'*ALEPH*, chez les Samaritains et Phéniciens. La seconde peut être le  $P\omega$  renversé, tel qu'il se présente dans la première figure du mot *TIHRISME'SIS*, ci-dessus. La troisième est la seconde branche de la décomposition de l'*Αλφα*, qui aura été prise pour un *Iota*. La quatrième  $\pi\eta$ , sous la forme qu'il se présente ici, ressemble assez à une des formes du *Mu*. (Voyez l'Alphabet.) Le reste ne souffre aucune difficulté. De là, *ARIMONOSIS*, *AHRIMANE*, pour *TAPHONOSIS*, *TYPHON*.

*TYPHON*, considéré comme l'emblème des ténèbres et du Cahos, opposé à *OSIRIS* la lumière, ou le *bon Principe*, tient à l'Hébreu,  $\eta\phi\phi$ , *TSAPHE*, couvrir, ombrager, idée de ténèbres, et à,  $\eta\phi\phi$ ,

\* L'Hieroglyphe de  $\eta\phi\phi$ , *TSAPHE*, est conforme à toutes ces idées. Il présente le  $\eta$ , *TSADE*, ou la main meurtrière, le  $\phi$ , *PHE*, donnant l'idée d'ouverture et le  $\eta$ , *Etre vivant*. C'est la main meurtrière étendue et déployée contre les Humains. *TYPHON*, dans l'idée de calamité, a vu naître, l'Arabe  $\tau\phi\phi$ , *TUFAN*, déluge universel. On nomme aussi *Typhon*, ou *Syphen*, des nuages très épais, communs dans la mer des Indes qui, venant à se décharger comme des torrents, engloutissent souvent des vaisseaux.

TSAPHEK, *vase à boire*, parceque le liquide, le contenant et les eaux au Physique, sont toujours au Moral l'emblème de la douleur et de la tristesse. Voici une preuve sensible que les idées de *contenant* ou de *capacité*, celles de *fluide* qui demande d'être contenu et celles d'*affliction*, et de *douleur* sont constamment correlatives. Si de la Racine **לצנ**, ABEL, *affliction*, on en voit naître le Latin, *habilitas*, *capacité*, *affl* dans, *affluere*, couler, et *affl* dans *afflictio*, douleur; qu'on prenne ensuite la Racine, **צנצ**, CAB signifiant aussi *douleur*. Nous en verrons naître, par une analogie des mêmes idées, le Latin *cavus*, *cavitas*, *cave*, *cavité*; *cap* dans *capacitas*, *capacité*.

2. *Cav* dans *caveo* craindre, idée de *douleur*; car la crainte porte dans l'ame une sensation douloureuse. Enfin *cab*, dans le François *accabler*, *accablement*. Il est à remarquer que le mot *accabler*, participe de CAB et de ABL, ci-dessus. Prenons encore la Racine, **ללד**, DALEH, pour dernier exemple. Elle signifie *puiser de l'eau*, et présente, par là même, l'idée d'eau et de *contenant d'eau*. Pour y répondre nous en voyons naître le Latin, *dolium*, tonneau; *dolum*, fraude; et *dolor*, douleur, &c. De là l'expression: *boire des eaux du torrent*, pour exprimer une grande tribulation dans le langage des Prophètes. (Psaume cx, *de torrente in via bibet*.) TYPHON est ici représenté avec une tête d'âne sur le côté à gauche d'OSIRIS, immédiatement après PAN à tête de béliet, et ceci est conforme à ce qui en est rapporté dans Montfaucon. " Les Egyptiens, dit il, croyoient aussi que l'âne étoit un symbole de Typhon et c'étoit pour cela que cet animal étoit mal-traité à Cophitos." (Page 263, Tom. II. chap. 9.)

TROSIS. Ce mot est composé de quatre figures. La première est l'article des noms féminins en Copte qui se prononce TI. TI avec

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la voyelle o, fait  $\tau\iota\omicron$ . Les autres lettres sont  $\varsigma\iota\varsigma$ . On doit donc reconnaître ici la Nymphé Io, ou la Déesse Isis, à tête de vache. On la voit sur l'Antique derrière Typhon, et pour ne pas s'y méprendre, on trouve entre les jambes du même Personnage un caractère qui, en Ethiopien, se lit Io.

IOSIS tient à l'Hebreu\*  $\text{יִי}$ ,  $\text{IATS}$ , *conseiller*, d'où le Grec,  $\text{ἰοτης}$ , *conseil*, parceque le Calendrier, qui est le resultat des observations des Phases de la Lune, est communément consulté dans les travaux de l'Agriculture et dans les affaires domestiques. L'idole d'ISIS, dit Hérodote, a des cornes de bœuf. Philostrate, dans la vie d'Apolonius de Tyane, dit qu'une statue d'Io, la même que Isis, qu'on voyoit à Ninive, étoit représentée avec de petites cornes. Il ajoute que ces cornes sont celles de la Lune. (Montfaucon, Tom. II. ch. 3. page 276.)

\* On a dans  $\text{יִי}$ ,  $\text{IATS}$ , pour Hiéroglyphe:  $\text{י}$  JOD, *indication*;  $\text{ט}$  AIN, *source*; et  $\text{צ}$  TSADE, *arme tranchante*. D'où l'on tire: *Ce qui indique la source tranchante et décisive de quelque chose*. Définition qui convient à tout ce qui est susceptible d'être consulté dans le doute.

[To be continued.]

*Turkish Sonnet by NAATI.*

نعتي

او جانان عاشقندن جان دلر مش  
نه جانكم دينله اييان دلر مش

بني بامال ادب اول شهوار  
يولنده خاكله يكسان دلر مش

صلب شم عسكريني آه او ظالم  
يوكوكلم شهر في ويران دلر مش

ادب اغيار بدخواهك سزينده  
بزميله آرده هجران دلر مش

جهالي مصحف حق اولد غينه  
نقيه ايناي غيب برهان دلر مش

هنوز ارگورمدن عبد و صاله  
او خوني جانكي قربان دلر مش

نلب بغرومي نعتي پاره پاره  
كوزم باشيني هر دم قان دلر مش

*Persian Sonnet by JAMI.*

جامی

مرا شد جامه جان از غمت چاک  
 بیا ای آرزوی جان غناک  
 نرفت از لوح دل نامت اگر چند  
 ز لوح آب و گل شد نفس من باک  
 بیک رفتار بردی صد دل از راه  
 تعالی الله عجب هستی و چالاک  
 نهایی هر شبی آتم بکویت  
 کربان دریده دامن جاک  
 گهی از درد رزم خاک بر سر  
 گهی از شوق مالم روی بر خاک  
 ز حسرت با درو دیوار گویم  
 الا ربیع سلمی این سلهاک  
 ز جامی \* سرکشی سرچست ندبیر  
 بوشاخ نارکی او حار و خاشاک

\* According to one copy اگر

*Ode of OORFI, عرفی—Translated by JONATHAN  
SCOTT, Esq.*

---

هوشم بنکاهی برد جانانه چنین باید  
بل جرعه خرابم کرد بیبانه چنین باید

میرون دروخته من ضد صورت او پیدا  
در حضرت کفرستان بتخانه چنین باید

نادیده جبال او مهرش زدلم سرزد  
تاکاشته میربد این دانه چنین باید

تا کرد ببا عشقت اف ته هجران را  
در خواب فنارتم افسانه چنین باید

میجویم و بینم میرمیزم می و چنین  
میگرم و میخندم دیوانه چنین باید

از بسکه غبار غم از سینه نشه رفته  
تا زانوی دل کرد است این خانه چنین باید

بیکانه زیدا ز من رخساره کند پنهان  
رنجش نتوان کردن پیکانه چنین باید



خوش کاه کھی ناخوش که زنده کھی میرم  
در هفت اختر مستانه چنین باید

میجوشم و مدهوشم ازهر دو جهان بیرون  
از عالم بیدردان بیکانه چنین بابد

ورخون چکر عرفی میرتصد و میغلطد  
در آتش خود سوزان بروانه چنین باید

She fascinated my understanding by a single glance ; such should a charmer be. One draught intoxicated me ; such should the bumper be.

Without and within me an hundred images of her are impressed. In the sacred land of idolatry such a temple should be.

Unseen, her beauty excited love in my heart. This grain rises unfown ; so it should be.

While thy love was forming incantations for the absent, I sunk into the sleep of annihilation ; such an incantation should be.

I look around, I see, I scatter, I gather, I weep, I laugh ; so a distracted lover should be.

Whereas the gloom of melancholy is not dispelled from my head, all is darkness in my soul ; such should this mansion be.

Does the stranger Zeida conceal her face from me ? she vexeth me not ; such a stranger should be.

Sometimes I am pleased, sometimes melancholy ; now alive,

(with hope) now dying (with despair). In a week are seven planets; such a person, absorbed in love, should be.

I rave with extacy, I am lost to both worlds; such should the regardless of the unfeeling crowd be.

If the hearts' blood of *Oorfi* rages and swells, so the moth, consuming in its own fire, should be.

*Verses quoted in the eighth Chapter of the ذخيرة*

الهلوك *Zukhuret al Molouk*\*—Translated by

W. OUSELEY, Esq.

در آن زماند که تابوت من روان باشد  
کمان مبر که مرا درد این جهان باشد

جنازه ام چو بد بیني مگو دريغ دريغ  
بدم ديو دراقتي دريغ آن باشد

تنم بخاک سپار و مگو فراق فراق  
که خاک پرده اسرار عاشقان باشد

\* A most valuable work, moral, philosophical, and metaphysical, interspersed with many curious historical anecdotes, and fragments of beautiful poetry.

The first line of the verses here given, according to one of the manuscripts in my possession, begins thus *بروز مگر چو تابوت*

“ At the time when my coffin shall pass by,

“ Think not that I am affected by any wordly cares.”

“ When you gaze on my inanimate corse, exclaim not alas! alas!


“ Should you fall into the snares of Satan, then indeed you may cry alas!”

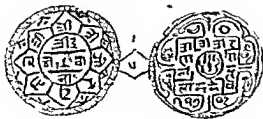
“ Commit my body to the earth, and talk not of absence and separation:

“ For the earth is only a veil which conceals the secrets of lovers.”

---

### *Miscellaneous Plate.*

No. I. Copied from the fore ground of a large Persian painting, in a folio manuscript of the *Shah Nameh*, belonging to the Editor. The painting represents a king, sitting with his nobles and warriors at a splendid feast; in which Rustam, the celebrated hero, is most conspicuous. The figures here engraved, are those of a dancing-girl, who beats time with two little sticks, placed in each hand, between the fingers, so as to strike one against the other; the musick to which she dances is produced from a string-instrument, with a long slender neck, on which one man performs with a bow, whilst two others accompany him on the *deff*,  or tambourin. On



the other side of the picture are two of the guests; one of these holds in his hand a golden cup, which he had received from a young *Sauky* ساقى or cupbearer; who, having laid aside the bottles that contained the wine, presents to these guests a dish of fruit.

No. II. From a gold coin, of the same size, brought from Hindoostan, and now in possession of Dr. Frazer.

No. III. From another gold coin, brought likewise from Hindoostan, and belonging to the same gentleman.

No. IV. From a silver coin of the same size, in the possession of the Editor.

2

No. V. Ancient Arabick inscription on an onyx, of the same size; from a paste made in exact imitation of the original; and communicated to the Editor by the learned Dr. Hager, of Vienna.

This onyx was found a few years ago near *Sora*, in the kingdom of Naples, and purchased by Mr. Daniele, secretary of the *Herculeum Academy*. The Cufick inscription was declared by the Abbè Vella, a Maltese (Abbot of St. Pancras in Sicily), to express that this onyx was the nuptial ring of Roger, founder of the Sicilian monarchy. The present king of Naples was so pleased with the possession of this antique, that he wore it, and distributed impressions of it among his favourites; but Dr. Hager, on examining the inscription, declared that the Abbè Vella's explanation was al-

together false, and that the words had no relation to Roger, king of Sicily. Since that, a letter, dated Aug. 22, 1799, from the learned *Adler*, whose skill in Cufick literature is universally known, confirms the Doctor's opinion, by thus explaining the inscription on this onyx:

يسير الحق من القدر  
كل من راي فلا غدر

Warheit und Recht komt von Gott  
Ieder det das wahrnimt, irrt sich sicher nicht.

Truth and Justice come from God—  
Whoever perceives that, certainly does not err.

Dr. Hager has given an engraving of this antique in his very curious "*Relation d'une infigne Imposture Litteraire*," (quarto, Erlang, 1799, p. 31), a work of which we shall here give a short account, as it is yet but little known, and rare in this country.

In the year 1794, Dr. Hager, whose treatise on the affinity of the Hungarians and Laplanders had rendered him well known to the learned world, was directed by the king of Naples to examine the two manuscripts from which had been translated the "*Codice Diplomatico della Sicilia sotto il governo degli Arabi*," in six volumes, quarto; and "*Libro del Consiglio d'Egitto*," in one volume, folio. Finding that the whole was a literary forgery, the Doctor did not hesitate to declare his opinion, however mortifying to the Court of

Naples, which had defrayed the chief expences of the publication. The Arabick manuscript which the Abbè Vella had asserted to be the original of his *Codice Diplomatico*, was found by the Doctor to contain the *Sacred Traditions*, or accounts of all that Mohammed said or did from his birth till his death.

This manuscript was so disfigured by the wilful insertion of usefess letters and redundant points, as to be rendered nearly unintelligible.

The other work, said to be translated from a manuscript of the library at Fez, was proved to be a mere creature of the Abbè Vella's fertile imagination.

In his "*Reise von Warschau nach der Hauptstadt von Sicilien*," (Duod. Wien. 1795), Dr. Hager gives an account of the Arabick manuscripts, containing part of the lost books of Livy, which the Abbè Vella boasted that he possessed; and mentions that Lady Spencer, with a liberality that does honour to the British nation, when visiting Italy in 1794, offered to bear the expence of publication, rather than suffer such precious remains of antiquity to be longer buried in oblivion: but it appears that Vella had only fabricated some passages from the Latin Epitome of Florus into Arabick, of one of which Dr. Hager, in the little volume above quoted (last page), gives an engraved specimen.

*Queries, Notices, Answers, &c.*

TO THE EDITOR OF THE ORIENTAL COLLECTIONS.

SIR,

OF many hundred books which, within a few years, have arrived from India, and fallen under my inspection, very few are free from the injuries of insects; and some are rendered almost illegible. Those I speak of, are printed books. I have seen some manuscripts in the same state; and I understand that few are to be met with without similar blemishes.

Permit me to inquire, Sir, whether the ingenuity of the Asiaticks has never been directed to the discovery of some *effectual* preservative for their books? I have heard of poisoned paste, and poisoned cloths being used; but these, it would seem, do not altogether answer the purpose. Where so much of Indian literature is contained in manuscripts, the preservation of these becomes important. Would it not then be a subject worthy the attention of our English chymists? It is said, in this part of the world, the smell of Russia leather or Cedar wood is efficacious against moths and other creatures of that kind. Are there not perfumes or drugs of such a nature as would repel the insects of India? And might not these be mixed with the paste in binding, or rubbed on the margins and edges of books?

Sept. 13.

A. B. C.



TO MAJOR OUSELEY,

EDITOR OF THE ORIENTAL COLLECTIONS, &c. &c.

SIR,

AS there are many persons to whom the subject of musick is equally interesting as to me, I hope you will forgive this inquiry respecting the instrument, which you mention in your *Persian Miscellanies* (page 132) by the name of *Organoon* or *Organ*, and the invention of which is ascribed to Aristotle. Do the Persians, by this word, mean to describe a wind instrument? and of what kind?

In your "Essay on the Lyrick Poetry of the Persians," (*Oriental Collections*, Vol. II. page 150), you also mention some Asiatick instruments, of which a more particular account would be highly acceptable. The *Barbut* which you describe as "an instrument borrowed probably, like its name, from the Greeks." And the *Chenk*, which you say is a kind of harp, "in which an antiquary might discover some resemblance to the  $\chi\epsilon\lambda\upsilon\varsigma$  of the ancients, and, perhaps, to the *Theban lyre*." If any of the original manuscripts furnished painted representations of these instruments, an engraving from them would answer the wishes of,

Sir,

Your obedient Servant,

August 4.

PHILO-MUSICOS.

TO THE EDITOR OF THE ORIENTAL COLLECTIONS.

SIR,

IN answer to your correspondent *H. H.* (p. 98, Vol. II.) concerning the word *Ogre*, a hideous and fanguinary giant in Romance, he will find the word thus derived, in Bullet's Celtic Dictionary, under *Ogb*, from the Irish language :

“ *Og*, a youth, a son. From *Og* is derived the French word  
 “ *Ogre*, i. e. *Og*, an infant, a child; *cara*, to eat. *Ogre*, one  
 “ that devours children. Such is the idea that the writers of ro-  
 “ mances have given us of these fabulous men.”

The proper derivation is from the Irish (and which is also Oriental) *O*, a youth, a son, (whence *O Siris*, filius Siris, so explained by Plutarch), and *Gor*, a devourer; whence *gort*, hunger; from the Chaldee ܓܪ *gar*, ܓܪ-ܓܪ *gir-gar*, commessari, epulari; whence ܓܪ-ܓܪ *gir-garin*, gulosus, vorax; Irish, *gort*, *gorn*.

The *Ogor* or *Ogre*, is of Irish fabrication, brought into Europe from the East, with his wife *Caille*, or the black goddess, the devourer of children, whose monuments or altars are still in being in Ireland. She is represented, by the Brahmins in India, with four hands, holding the heads of children, and an axe; and ornamented with a chain of human skulls, pendant round her neck, down to her thighs. Your Correspondent may see an elegant engraving of this

goddeſs in Maurice's Indian Antiquities, Vol. II. ; and an account of this fabulous devourer of children in Smith's Hiſtory of the County of Cork.

C. VALLANCEY.

Some letters received lately from Germany announce the following works as in a ſtate of forwardneſs :

A Tranſlation of the *Shah Nameh* of *Ferdouſi*, by M. Ludolf, Miniſter from the Court of Vienna at Copenhagen.

A Hiſtory of the Religion of the *Drufes*, collected from various rare and original documents. By M. *Silveſtre de Sacy* at Paris.

A new edition of Norden's Travels in Egypt, with various notes and illuſtrations. By M. Langles of Paris.

The Editor's Tranſlation of the Ancient Geographical Manuſcript, intitled *Mefalek u Mervalek*, *مسالك و ممالك* will be ready, it is expected, for publication, in February 1800. Some account of this work has been already given in the Appendix to the "Epi- tome of the Ancient Hiſtory of Perſia," p. 37.

The Editor having announced, some months ago, his intention of undertaking an expedition to the East, has received the most flattering encouragement from the Literati of the continent; some of whom, eminent Orientalists and Naturalists, have prepared, for his assistance a variety of *Questions*, similar to those addressed by the learned *Michaelis* to the Gentlemen whom the King of Denmark sent on a literary mission into Arabia.

The Editor's own favourite object being Antiquarian, Philological, and Geographical investigation, the subjects of those questions above mentioned are, for the greater part, Botany, Zoology, Mineralogy, and other branches of natural history. They are written, some in Latin, and some in German; and will probably be published (in one volume, octavo) at the commencement of the approaching year.

*London, Oct. 31, 1799.*

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## GENERAL INDEX.

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- The following Index chiefly points out the names of particular places, persons, &c. —as it has not been thought necessary either to recapitulate the subjects of every article, which the Table of Contents, prefixed to each Number, will sufficiently describe; nor to swell the Index by inserting such words as Persia, India, Arabia, Greece &c. which must naturally be, in this work, of very frequent occurrence.
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## ERRATA.

Page 103 line 14—for <i>Abbagart</i> , read <i>Abbagert</i>	Page 216, line 10—for <i>vel</i> , read <i>vel</i>
15—for <i>Labbgart</i> , read <i>Labdgart</i>	251, line 3—for <i>u. hilt</i> , read <i>uelt</i>
105, line 10—for <i>um</i> , read <i>fin</i>	388, first line of the Note—for <i>Foyaguer</i> , read <i>Foyagur</i>
167, line 7—for <i>fancneht</i> , read <i>fancneft</i>	391, Note—for <i>en</i> , read <i>ne</i>
19—for <i>u. bich</i> translated, read <i>u. bich</i> Shari translated	401, line 2—for <i>manuscript</i> , read <i>manuscript</i>
111, line 5—for <i>Mulgart</i> , read <i>Mulgart</i>	401, last line, Note—for <i>مستلمى</i> read <i>مستلمى</i>
15—for <i>re ril</i> , read <i>re lil</i>	
115, line 4—for <i>drews</i> , read <i>drews</i>	
255, line 3—for <i>center</i> , read <i>center</i>	

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